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Very Truly Yours

Prof. L. H. Anderson

Leure H. Anderson.

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TENTH EDITION—132 THOUSAND

Scientific SUGGESTION

THE
SECRET OF SUCCESS

Hypnotism
ITS USES AND ABUSES

BY
A Truth Seeker

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INTRODUCTION.

LISTEN! This is a living age of marvelous invention—the crystalization of thought hourly grows finer and finer. The human mind spans the earth and heavens like a band of lightning. It stays at nothing—knows no height, no breadth, no depth, no bounds. The geologist unravels the secrets of the earth; the astronomer pierces the mysteries of the heavens, unrolling, like a scroll, the infinite paintings and delicate touches of the Great Artist, the awful grandeur and sublimity of immutable worlds—the incomprehensible power of God; the physician's all-searching vision penetrates every cell, artery, tissue and fibre of the human body in a vain and fruitless attempt to discover new inventions and remedial agents to alleviate the terrible suffering of poor diseased humanity; the scientific magnetic physician experiments—and lo! he almost evolves the elixir of life, of which man may drink and live forever!

Listen again!

THOUGHTS ARE LIVING THINGS! They soar into unknown realms and evolve the wonders that startle the world. Thoughts have form, life and being. In man behold the thought of God—his highest evolved thought. Man thinks and his thought evolves form, for see the intricate mechanical inventions of the country standing out as monuments of his creative genius.

Reader, thank God and science that you are living in this age. But pause! Look back for a single moment on the dim vista of time and see a surging battle—superstition and ignorance against science. On the noble brow of Galileo shines the light of infinite worlds; Newton soars like an eagle high into the realms of philosophical light

and evolves a law old as God but new as earth; Franklin stretches forth his hand and clutches the forked lightning in a deathless grasp; Morse, in the dusty silence of an old loft, deemed insane and ostracized by his own brother and friends, evolves from his immortal brain the magical machine whose tiny click startled the world like the thunders from Mt. Sinai; Harvey peers into the invisible veins of the human body, throbbing with life, and establishes circulation; and these men and their co-workers fought a vast multitude of disbelievers who hurled at them anathemas of ignorance and sarcasm, but through all, over all, the light of their souls streamed outward and onward to illuminate the world, and they came off the field, like Wellington and Grant, conquerors.

But mark ye!

The spirit of persecution is not yet dead. Like an evil ghost its gaunt ghost stalks abroad hideous as a many-deviled nightmare, but more alive than the deadly cobra. Its foul presence pollutes the progressive atmosphere like the nauseating stench of carrion, and through men—civilized (?) men—is such deadly persecution breathed.

We may question why?

Ask the pestilence why it robs the fair young girl of life; ask the burning sun why the drought saps the life-springs of earth; ask the fragrant lily resting peacefully upon the dreamy bosom of the lake why hurling winds toss her graceful form; ask the tender rose why bristling thorns thrust their barbs into the quivering air by her side; ask the mild zephyrs why cyclones hurl awful destruction o'er the earth—and receive your answer. They reply that the whole universe is alive with combating elements, each

apparently warring with each, but made and operated by an all-wise power as it seemeth best; and we learn immortal truths thereby, until with Longfellow we can say:

“Nothing useless is or low;
Each thing in its place is best,
And what seems but idle show,
Strengthens and supports the rest.”

This present age is one of rapid and marvelous progress, but there yet remains a class of men who should have been born in the antediluvian era, for the few ideas which happen to inhabit the large vacuum in their benighted intellect, are fossilized with the moss of ages. It is doubtful if they ever conceived an original thought in their lives. These are the thorns in life—the pricks against which thinking men have to kick; and the old saying, “It is hard to kick against the pricks” is literally true, but thanks to the sunlight of science and the broadened views of man, these fossilized ideas are being relegated back to the musty archives of dead ages whence they came.

To particularize the many intellectual giants of the past up to the present age is without the pale of this little work—the giants at whom was pointed the finger of scorn, when, through their brain, evolved some reformation, or startling invention or truth. When the thought of the incarnate persecution of these men rush over us, all the hot blood of our forefathers courses like molten fire through every vein, and then calm, cool reason comes to the front and wisely bids the tumult still, and in that state of mind do we gaze upon the present age and feel deep pity for those whose minds are so shallow, whose hearts are so callous that they can see no good in human progression, no light in science, no relief and benefit in human inventions save that which emanates from themselves.

Dear reader, you have been gazing through a kaleidoscope and caught a glimpse of the reflecting lights and shadows, and now the moment has come when you must focalize your thought upon a certain point, because you must clearly see, as noon-day light, what lies in these pages before you. This may be an unusual preface. Perhaps so, as we have dealt with the UNUSUAL all our life. We have had the battle of life to fight 'mid contending forces and bitter persecution, but we are happy to add that the per cent. is small, comparatively speaking. A few antiquated, fossilized mossbacks, who hide under the all-protecting title of "regular," bombard our position with a fusillade of small shot that rattle on the fort parapet like peas in a bladder. Their aim is plain; they wish to exterminate us because they are fearful we shall exterminate their very lucrative practice. In order to protect themselves they cry "humbug," "fraud," and "quack." We cannot say, "Father, forgive them, they know not what they do," because they DO KNOW WHAT they do and go about it coolly and systematically; but we will ask the Father to forgive them just the same, for it is a sweet peace to feel that we bear no ill-will toward our enemies. Other men have had these persecutions fall upon their devoted heads, as we have slightly shown, and in the end they conquered—and thus have we conquered, and glorious has been the victory!

Thanking the public for the kind appreciation with which our efforts have been received in years gone by, and asking a good word for us to poor suffering humanity whenever an opportunity offers, we are

The public's obedient servants.

TABLE OF CONTENTS.

CHAPTER I.

PERSONAL MAGNETISM.

What it is and what it does—Noted Illustrations—Its Value to the Poor and Unsuccessful—You have Wealth in Your Own Personality, a Power in Possibility far Exceeding that of Money—The Man and the Woman Possessing a Charming Personality are Wanted Everywhere—A Salesman that Opens Hearts and Purses—Every Living Person has his or her own Peculiar Magnetism—The Magic Spell Exerted by Noted Actors and Actresses—It Thrills in the Hearty Grasp of the Hand—How a Dog Traces his Master—The True Philosophy of Nature and of Mind—The Gracious Influence of Attractive, Winsome Women and Great Hearted Men in the Social Circle—The Brilliant Glance of the Eye—You have this Power Already; it is a Sacred Gift Entrusted to your keep and should be Nurtured and Developed—It is Difficult to Refuse Magnetic People Anything They Ask—Everybody Wants to Help Them—The Inspirers—The Greatest Thing in Life—The Hidden Beauties in Our Nature—Charm of Manner—How to Become Popular—The Art of Pleasing—The Secret of Being "Naturally Magnetic"—It is possible for You to be Welcomed Everywhere Without an Introduction—True Riches has Nothing to do with Money—The Personality that Wins and Holds Hearts—Gifts from the Hand are Silver and Gold, but the Heart Gives that which Neither Silver nor Gold can Buy—Be a Law Unto Yourself, a Guiding Star to Others—The Power of Fascination in Man and the Lower Animals Illustrated—Man Can Fascinate Man—Man Can Fascinate the Lower Animals—The Lower Animals Can Fascinate One Another—The Lower Animals Can Fascinate Man—The Rites and Gestures of Savage Magicians.

CHAPTER II.

THE RULING FORCES ARE INVISIBLE.

The Magi or Wise Men of India—The Priests of Egypt—The Nervous Fluid—Different Degrees of the Influence—The Simple Produces the Marvelous—Fascination was Universally Known and Practiced by the Priests of the Temples—The Modern Priests of Nature—Modernized Natural Healing—Endorsed by many Distinguished Scientists—The Mighty Governing Forces that Rule the Universe.

CHAPTER III.

SUGGESTION.

Suggestion is the Power Employed by all Magnetic, Divine, and Psychic Healers—Good Suggestions Result in Good Only—Evil Suggestions Degrade and Drag Down—Suggestion Can Destroy as Well as Build Up—Rightly Used it Will Attract, Uplift and Heal—This Mighty Power, the Natural Possession of Every Human Being—The Earth a Magnet to which we can Adjust our Bodies—Diseases heretofore Considered Incurable, Instantly Relieved—Psychic Magnetism an Invisible Aura—Human Vampires—A Mother's Magnetic Influence—Suggestive Treatments by the Fascinating Method—How to Remove the Influence—Dangers to be Avoided—Concentrate the Will—Avoid Impertinent Curiosity—Nature has Endowed You with Reason—Use It—The Grandness of Nature—Man is Intellectually a Progressive Being—His Mind is Capable of a Ceaseless Development of its Powers.

CHAPTER IV.

ELECTRICAL PSYCHOLOGY.

Electricity the Connecting Link Between Mind and Matter—Wonderful and Startling Experiments Made Upon Persons when Fully Awake—One of the Greatest Blessings ever Vouchsafed to the Human Race—Founded in Immutable Truth—It Alleviates Pain and Cures Disease—Wonderful and Startling Phenomena Hover Around It—One Can Influence Another to Any Extent While He is in a Perfectly Wakeful State—Electrical Psychology not Mesmerism—The Difference Clearly Explained—Many Naturally in the Electro-Psychological State—Skeptics are Enemies of Science—The Chariot of Science—A Secret Rapture of Thrilling Delight—Truths from the Empire of Nature—Nature a Wonder-Worker—No Man of Genius has ever Opposed Electrical Psychology—Harvey Opposed—Galileo Derided—Newton Mocked—Fulton Scorned—The Universe Swarms with Nature's Truths—Electricity All Powerful—The Chemical Man an Epitome of the Universe—Man Subject to the same Grand Electrical Laws that Pervade the Universe—All the Powers of Nature are Lodged in the Unseen—Murder and Suicide Committed under Strange Hallucinations—Some Visible and Tangible Experiments of Startling Interest.

CHAPTER V.

HOW TO OBTAIN CONTROL OF OTHERS.

Directions for Securing Electric and Psychologic Control of Others—To Control is to Cure—How to Establish Communication—The Doctrine of Im-

pressions—The Supreme Method—The Electrical State Defined—Astonishing Impressions and Results—Endless, Interesting Experiments—How to Make Mental Impressions—The Psychological Condition Made Plain—An Inestimable Blessing.

CHAPTER VI.

HYPNOTISM AND ITS USE.

The Gift of Healing—Magnetic Treatments—Nervous Vital Force—Nature's Great Laboratory—Learned Physicians Distrust Their Remedies—Their Only Virtue Due to Faith—Medical Knowledge Broadening Out Into More Rational Channels—Confidence of Great Importance—A Simple Cure for the Tobacco Habit—The True Philosophy of the Power of the Human Will—Man's Will a Powerful Force—Importance of Self-Control.

CHAPTER VII.

MAN A MAGNET, THOUGHTS ARE THINGS.

Doubts are Perplexing—Personal Magnetism a Phase of Hypnotism—Man a Magnet—The Brain the Chief Magnet—A Profligate Love of Gold—Force an Attractive Agency—Abhorrence for Certain Individuals—The Interesting Stranger—A New Era in Science—Can You Imagine a Pursuit More Captivating?—Hypnotism and the Insane—Suggestion Acts Like Magic—Effects of the Moon—Insanity Like a Dream—Hypnotism in Surgery—Laws of the Nervous System—Effects of Chloroform—Cancer Cured by Hypnotism—Of Paramount Importance to the Human Race.

CHAPTER VIII.

BERHEIM'S METHOD OF HYPNOTIZING.

How to Bring About Sleep—Torpor can be Induced in Anyone—Not Accompanied with any Unusual Sensation—Some Close Their Eyes and are Asleep Immediately—Sleep, However, is not Essential—Sleep by Suggestion.

CHAPTER IX.

HYPNOTISM—ITS ABUSE.

Dangers to be Avoided—Embarrassing Difficulties—Carelessness and Prejudice Cause Trouble—Only Danger Lies in Ignorance—Public Exhibitions Usually an Abuse of this Power—Nothing Objectionable About Hypnotism When Used by One Whose Principles and Morals are Good—One Should Adopt Certain Precautions and Regulations—There is an Attraction Toward the Hypnotist that Often Amounts

to Affection or Even Love—The Science Should be Diligently and Carefully Studied—Experience has Sufficiently Tested its Usefulness—The Blessings Possible from a Proper Use of this Power Cannot be Estimated—Some of the Phenomena are so Extraordinary in their Nature, that to Believe, They Must be Seen—The Different Senses to be Appealed To—Wonderful Phenomena of Hallucinations which the Science of the Present Day has not Been Able to Explain.

CHAPTER X.

HYPNOTISM.

A Wonderful Discovery—The Crowning Triumph of Intellectual Achievements—A New Era in the History of Science—The Greatest Sceptic Easily Convinced—Hypnotism the Keynote to Life's Problems Insuring Real Happiness—New Light on the Possibilities of Life—Disease Yields to This Master Science—The True Philosophy of Success—Every Faculty Developed to the Highest Possibility—Greatest Miracle Worker in the Entire Realm of Nature—The Hypnotist All-Powerful—The Mind a Blank to All that has Transpired—All Sorts of Illusions and Hallucinations Easily Created—Post-Hypnotic Suggestion—Most Mysterious and Wonderful Phases of Hypnotism—A Force that Moulds the Minds of Men—Bad Habits Easily Overcome—Hypnotism and Transformation are Twin Brothers Bringing Happiness into every Home—Used as a Means of Amusement—Anyone Can Become a Royal Entertainer.

CHAPTER XI.

THE POWER OF THE HUMAN MIND.

Hypnotism in Healing, Politics and Religion—Dr. Cooke says he has Hypnotized 1,350 People—The Human Mind, a Boundless Study—The Subject Fascinating and Alluring—Harm Can Result from its Misuse—The Crafty Rascal and his Winning Smile—The Mysterious Power which Many Exert Over the Opposite Sex—Crime is Essentially a Disease—Latent Impulses Often Easily Awakened.

PREFACE.

Man, besides mind and matter, possesses an intermediate principle distinct from and between both, called the life power; or in the words of Bonard, "he is an intelligence served by organs"—these organs being the servants of life power, by which it operates upon the material world, and is in turn operated upon by it. A proper knowledge of the life power is a key to explain all the phenomena of fascination; and this it is the object of the present work to communicate. A very concise but perfectly clear idea of physiology is given, and on this the foundation is laid.

The phenomena presented, though new and startling, is in strict accordance with the laws of life. In explaining the views advanced, everything has been written for the people, entirely dispensing with technical terms except in one or two instances, in the hope that their perusal may clear up in the minds of all many obscure and mysterious points and thus subserve the interests of truth.

As investigations have been continued upon the great subject of Psychology, together with its cognate and still higher themes, embraced under the general head of the Scientific Evolution and Development of the Self, it has, of course, greatly expanded; until, in the aspect which the question finally assumed, it was perceived to be impossible to give any adequate exposition of the great realm of being *within* man, without the aid of some more enlarged, systematic, and *interior* exposition than any

which was yet generally extant, of the great realm of being *without* which serves to the former as a natural counterpart and exponent.

In speaking briefly of the further objects and general plan of the present work, it may be said that the whole realm of created being, natural and psychological (at least in the general sense), is one perfectly united System, consistent and harmonious in all its parts and interactivities. To this proposition the reason and intuition of every well-constituted human mind responds an instant assent.

By harmonizing and unitizing all natural series and degrees of creation, clearly illustrates the fact that all truths are involved in, and evolved from, one grand *central* Truth; that they are, indeed, but parts and degrees of that one fundamental truth, which are ultimated in the various forms of embodiment which compose the sum total of created existence. By pursuing the method of reasoning which this idea unfolds, we make one portion of the system of Nature expose the secrets of another, and cause visible facts and invisible principles to mutually cast their light upon each other.

But there is a class of sceptics, who have witnessed experiments which they cannot explain and still cry, "HUMBUG AND COLLUSION!" Of these, there are two kinds. First, those who never investigate anything for themselves, and who do not know the definitions of the words, "humbug and collusion;" but who, nevertheless, use them very freely, because they have heard their minister, their doctor, or, perchance, their schoolmaster, use them. They do it by imitation, on the same principle that the parrot imitates the sound of the human voice, and

they do it just about as understandingly. Second, those who are talented, and desire to keep on the wings of the popular breeze, and catch the breath of fame. These may be known by the ridicule, wit, and sarcasm they employ, through the press and otherwise. But, "humbug and collusion" have become stereotyped words, and their use costs but little labor; and they answer most admirably to supply the place of sound argument and common sense in the most of minds. If you please turn your attention to all the talented writers, who have, in various ages, vehemently opposed those now well-established sciences which, in their infancy, appeared incredible, and who assailed them with the bitterest invective and sarcasm, you will learn that they were men who were always studying what was popular, and who had a large share of self-esteem, and of the love of approbation. This test will hold good from the opposers of the earth's revolution on its axis, discovered by Galileo; from the scoffers at the science of the circulation of the human blood, discovered by Harvey, step by step, down to the scoffers at Fulton's application of steam-power,—yes, even down to the opposers of, and scoffers at, the brilliant science of Phrenology, which is now spreading with a power that can never be successfully resisted, a zeal that cannot be quenched, and a living energy that can never die. True, a candid man, as well as any other, may doubt a new science; yet, however strange or incomprehensible it may appear, he will not denounce till he has given the subject a candid investigation. This refers to those only who denounce without investigation, and who can assign no other reason for so doing, but their own willing ignorance, or because the popular voice is against it.

The sciences herein treated are embraced by men of the first talents and science in both continents, and whose names will live in the republic of letters, and shine with lustre long after those of fawning sycophants shall have been lost in unremembered nothingness. It is embraced by men who have forgotten more than those who cry "humbug and collusion" ever knew.

That there are mysteries in this science all will readily admit; but that there are probably no more than in any other science. We may, for instance, tell the chemical properties of earth, water, and air, and the degree of warmth necessary to produce vegetation. But still no one can solve the mystery how an acorn becomes an oak, or a seed becomes a plant. There is no science in the universe, but what has some incomprehensibilities resting upon its face; but this circumstance is considered no objection to the truth of any science. Hence there is no reason why this one should be rejected on this ground. Yet thousands do reject it, because they contend that it is incomprehensibly strange! They know nothing but what is strange, and yet what is new and strange they cannot believe! All the operations of Nature going on around us are strange, and the only reason we have ceased to wonder is, because they are common. All such objections are therefore futile.

Having made these introductory remarks, let us proceed more directly to the consideration of the subject. In presenting before you "the WHY and the WHEREFORE" of these interesting phenomena, and, in order to make them plain to the humblest capacity, it will be necessary to associate the subject with other principles in philosophy which are well understood by all, and thus rise

from the consideration of the more gross and dense particles of matter, step by step, up to those which are the most rarified and subtil of which we can form any conception. In doing this it is not necessary to take into consideration every possible grade or species of matter, but those substances only which belong to the great classifications of Nature's empire, and which are the most obvious to every observer.

In the first place, then, there is but one common LAW *pervading* the whole universe of Nature which is the law of EQUILIBRIUM. In perfect accordance with this law there is kept up a constant ACTION and REACTION throughout every department of Nature. On this principle the earth is certainly not eternal, for were it so, the hills and mountains would long ago have been washed to a level by the storms of heaven.

Having begun at the grossest particles of matter, let us now rise gradually in our contemplations, step by step, up to those that are the most rarified and subtil of which we can form any conception. WATER is a body lighter than earth. Let a canal be dug and a strong lock constructed across its center, and one-half filled with water. Let the gate be hoisted, and the water in the one division will fall, and in the other rise, until an equilibrium of height is attained. Nature, having gained her end, is then at rest. And the action of this element will be great in proportion as it was thrown out of balance. The same is true in relation to our atmosphere, a substance lighter than water.

The same is true in relation to electricity, a substance more rarified and light than air. If two clouds are equally charged with this subtil fluid, they may pass and repass each other, or mingle into one, yet not a flash of lightning will be seen. But if they are un-

equally charged, or what is called in electrical science, "positively and negatively charged," then the heavens will stream with forked lightning, till both clouds are equally charged.

If we pass on from inert matter to animated nature, we shall find that the same law there also holds its empire. If, for instance, a healthy child, three or four years of age, be permitted to sleep every night for a year or two between two very old, decrepit grandparents, it will pine away, and if not removed, perchance it may die. The nervo-vital fluid passes from this child to the two aged persons in conjunction. The child loses, and they continue to revive and as this little one can never bring those infirm persons up to an equilibrium with itself, so it must go down to them. Nature will have her equilibrium, if she has it in death.

Once more: there is in the nervous system no blood. The blood belongs exclusively to the circulating system, which embraces the veins and arteries. The blood-vessels pass round the convolutions of the brain, but in the nerve itself there is no blood, and the whole mass of brain is but a congeries of nerves. These are charged with a nervo-vital fluid which is manufactured from electricity. Hence, the circulating system containing the blood, and the nervous system containing the magnetic fluid, are not to be blended, but distinctly considered. Now, as a human being may lack the proper quantity of blood in his circulating system, so he may lack the proper quantum of the nervo-vital fluid in his nervous system. This is **MAGNETISM**; and it is in perfect accordance with all the principles of philosophy in the known realms of Nature.

The argument offered stands nailed with immutable truth; and hence, on this subject,

is invulnerable to every attack. Truth is immutable, cannot bend to circumstances, and must stand independent of the belief or unbelief of men. It must soar on towering wing far above the reach of scorn, and sooner or later triumph over all opposition.

Many works have been heretofore published on the subject of Suggestion, Hypno-Magnetism, Mesmerism, and other mysterious powers. The public mind has been awakened to the fact that these powers do exist, and as we advance with time, as those who read and think over what they read, the believers in the existence of these powers are growing steadily in numbers, and were those who have been convinced, many of them against a strong prejudice, of the power of the mysterious, they would number a vast army, and among its ranks would be found many of the foremost thinkers of the day.

In the preparation of this work the author has spent many months in the researches of Scientific and Historical records, and has endeavored to present the records thus obtained in a concisely published form, and he thereby is enabled to furnish it at a price within the reach of all and at the same time supply the very cream of the best and most reliable literature upon the subjects treated. Among the well known authors, from which the greatest portion of this work is indebted may be mentioned Professor Anderson, Professor Bernheim, J. R. Cooke, M.D., Dr. Dods, Marden and J. B. Newman, M.D.

Those who purchase this volume may rest assured that they will have in their hands information of greater value than can be purchased elsewhere for so little money.

No such interest has been manifested in the art of curing disease without material remedies as is shown at the present time. People are tired of prolonged, tedious medi-

cating without receiving any benefit, and it is the disappointments which they have experienced that cause them to turn to a science which not only promises but *guarantees* a cure. Chief among the new principles of treatment, and also one of comfort to the patient, is that of Modernized Natural Healing which in addition to the employment of all the well known Hygienic measures also includes Suggestive Therapeutics and Magnetism. The latter is only a reviving of an ancient method which in past ages was called "Laying on of hands." It is sometimes regarded as a mysterious gift conferred upon an elect few. But it is of the attainable sciences and can be acquired by anyone who desires to be taught its principles. True, some magnetic healers possess more magnetic force than others, and of course exert more influence in giving treatments but yet it is a principle of healing which is vested with a plain, broad intelligence that appeals to the patient's mind, and also to the understanding of the student.

History informs us that the principles of Sympathetic or Animal Magnetism were known to the Ancients, but their practices were enshrouded in mystery.

The Egyptian Priests used this knowledge in the performance of the holy rites of their office, and candidates for holy orders were initiated in its mysteries. It was also made use of by these holy men for the cure of disease, and that celebrated Savant, Gregory, Bishop of Tours, used this power of Sympathetic Fascination when he declared to those who undertook the pilgrimage to the tombs: "Behold I say unto you, any person, whomsoever he may be, coming to these holy sepulchers, who shall come in faith and prayer, shall be speedily cured of whatsoever illness he shall be possessed."

Let us but stop and consider the proof of the existence of Suggestion as shown in the every day walk of life. Let one of a numerous company give way to laughter, or, if you please, yawning, is it not contagious? Does it not affect others in a more or less degree? Then, again, is it not daily demonstrated how easily one may overcome the anger of another by observing a calm self-possession.

This book aims to touch on all the important questions in *life*. If it has failed to reach your particular case you are at liberty to write for further information, and whatever you wish to know will be explained.

All letters and questions will be answered. When writing describe plainly and to the point and in as few words as you can to be definite.

The author in conclusion asks your kind consideration of this work, firm in the belief that in its pages you will find both pleasure and great profit.

A TRUTH SEEKER.

CHAPTER I.

PERSONAL MAGNETISM.

There is something about one's personality which eludes the photographer, which the painter cannot reproduce, which the sculptor cannot chisel. This subtle something which every one feels, but which no one can describe, we call magnetism. Fortunate, indeed, is he who possesses it, for it has a great deal to do with his happiness and success in life.

It is this indescribable quality, which some persons have in a remarkable degree, that sets an audience wild at the mention of the name of a Blaine or a Lincoln, and makes people applaud beyond the bounds of enthusiasm. It was this particular atmosphere which made Clay the idol of his constituents. Although, perhaps, Calhoun was a greater man, he never aroused any such enthusiasm as "the mill-boy of the slashes." Webster and Sumner were great men, but they did not arouse a tithe of the spontaneous enthusiasm evoked by men like Blaine and Clay.

Poor boys and girls who are trying to get a start in the world often envy the rich youth who does not have to struggle for a living; yet many of them have a wealth in their own personalities, a power in possibility far exceeding that of money. The man and the woman of charming personality are wanted everywhere. They are welcome in every home and are more likely to succeed in a profession or business without capital, than are those having it but lacking the magnetic quality.

Every living being has its own peculiar magnetism. Every individual has his or her personal magnetism. If this were not so, a dog could not trace its master through a crowded street where thousands of persons have passed. The magnetism which emanates from the master is the means through which the dog is enabled to follow him. Personal magnetism is the medium through which persons are attracted or repelled. It has much to do with one's success in business, love, or social affairs. Success along these lines does not always depend upon intelligence or true moral worth alone, as is demonstrated in every-day life. It depends largely upon personal magnetism. All possess it to a greater or less degree, but few know how to develop and exercise it to its fullest extent. To possess it is one thing, to use it successfully is quite another.

The very word magnetism is invested with a subtle, indefinable charm,—as subtle, indefinable, and alluring as its own nature. Its far-reaching influence is felt in every walk of life; like the genial rays of the glorious sun, it permeates everywhere, beautifying, strengthening, and cheering those who give and those who receive.

It radiates in the mother's loving smile and cooing lullaby, drawing her dear ones closer; speaks in the clear, firm, convincing tones of the pleasant teacher; and soothes in the gentle voice and kindly ministrations of the patient, skilled nurse.

Who has not felt the influence of a dearly loved one's very presence? Their magnetic touch and reassuring words give new life and hope. Personal magnetism sings in every dulcet, sparkling tone of Patti's marvellous voice; breathes in every word, look, and movement of the "divine Sarah," en-

thralling the senses by the eloquence of its magnetic spell. Calve, Nordica, Melba, Sambrich, Booth, Barrett, genial Joe Jefferson, Irving, Terry, Modjeska, Eleanora Duse, Brema, and a host of lesser lights, have charmed us by means of this selfsame, wonderful gift.

The leader in any circle, at any place, and at any time sways his hearers by his unusual power to attract and bind others to him and his code. Washington, Lincoln, Grant, Roscoe Conkling, Bryan, Blaine, Henry George, Frances Willard, Chauncey Depew, Phillips Brooks, ex-Governor Russell, ex-Governor Long, and Ingersoll bear witness to this fact.

To understand the true philosophy of Nature and of mind is one of the highest and most noble objects that can possibly engage the attention of any human being.

In the social circle, the gracious influence of attractive, winsome women and great-hearted men is always forcibly felt. It scintillates in the brilliant glance of the eye, flashes in the welcoming smile, glows in the friendly word, and thrills in the hearty grasp of the hand. In no sphere, then, is the assiduous cultivation of magnetic qualities of more importance. The opportunities thus afforded for uplifting and materially benefiting mankind are well-nigh boundless. We have but to look about us in the land to find this simple truth verified many times over each day.

"Who soweth good seed will surely reap." Is this power within the reach of all? you ask. *You have it already*; it is a force latent in every human being and only needs to be developed by one thoroughly skilled in the art, and brought into activity under such guidance, in order to reach the highest

possible results. This is a sacred gift entrusted to your keeping, and should be nurtured tenderly, reverently, and with exceedingly great care. It is truly the "open sesame" to many coveted dreams.

Who, having a priceless jewel, would ruthlessly crush it under foot? Personal magnetism is a "gem of purest ray serene," much to be desired.

The faculty of influencing one's fellow creatures for good, being the most beautiful and the most precious which has ever been given to man, it is necessary to regard the exercise of magnetism as an act which demands the greatest purity of intention.

A TALISMAN THAT OPENS HEARTS AND PURSES.

A man or woman who, in addition to agreeable manners, and an attractive, well "groomed" person, possesses magnetism, has a talisman which opens all doors. We find it difficult to say "No" to magnetic people, to refuse them anything for which they ask. The magnetism that opens hearts, and—incidentally—purses, that are closed to most people, is the secret of many a man's success. You know those who possess this quality in such a remarkable degree, that they can get almost anything they want merely for the asking. They do not seem to have any difficulty in raising large amounts for any purpose whatever. Everybody is their friend and wants to help them.

The successful business man is singularly magnetic. He interests himself in you at once, and makes it almost impossible for you not to buy of him. His manners are so ingratiating that you cannot help liking and admiring him,—even loving him. He enters into your life so completely that pres-

ently you are amazed to find yourself talking to him as if he were an old friend. You feel constrained to do business with him, no matter whether you want his wares or not, and leave him under the impression that he has done you a kindness in allowing you to purchase what you really do not want.

Everywhere we see the extraordinary power of an attractive appearance and magnetic personality illustrated.

The promoter knows the value of personal magnetism and persistently cultivates it. The business man understands it and tries to secure magnetic employees. The commercial traveller exploits it every day. Few, even amongst the shrewdest and most calculating men, are proof against its persuasive influence. The man of the world, the clergyman, the statesman, the politician, and even the judge on the bench, are unconsciously swayed by the charm of a fine appearance, the fascination of a magnetic personality.

THE INSPIRERS.

Now and then we all meet characters of this kind, so charming, so attractive, that we throw open wide the doors of our hearts and bid them come in and be welcome. There is nothing too good, too sacred, for them. We give ourselves to them without reserve. The moment we come into their presence we have a sense of enlargement, of expansion in every direction. They seem to unlock within us possibilities of which we previously had no conception. Our horizon broadens: we feel a new power stirring through all our being; we experience a sense of relief, as if a great weight which long had pressed upon us had been removed.

The greatest thing in life is not to make

money, but to raise ourselves to our highest power, to call out the hidden beauties of our nature, and to make ourselves attractive and helpful instead of repellent and unsympathetic.

The charm of manner which comes from a magnetic personality, a generous, well-wishing heart, a heart that longs to scatter sunshine, and to fling the perfume of gladness and helpfulness wherever it goes,—that is wealth compared with which mere monetary wealth looks contemptible.

No power which man possesses is so forceful, so capable of giving greatness as this. A knowledge of this science and its laws will clear away many mysteries. An understanding of this science is *needed* by men in every walk of life; but, to be ignorant of it means loss to many who follow the leading professions. Do you thoroughly understand the secret of power? Are you applying it systematically and successfully, or are you attempting to use an agent you are unfamiliar with, and doing more things wrong than right? When you approach and talk to a person have you any well-defined and systematic method of action, or do you proceed without knowing how to commence or where to end? If you lack a thorough knowledge of the science of influencing others how do you expect to compete with others who have this information? The philosophy of influencing others is a study, a development, a science depending upon certain established laws. There is a first thing to do, a second thing to do, etc., etc. Do you know these things? If not, how can you hope to deal with people to the best advantage? You might as well try to run an engine without ever having studied engineering, or solve a problem without having studied arithmetic.

You can be taught. "A hint to the wise is sufficient."

This knowledge need not, therefore, be regarded as a profession of exclusiveness for the favored few. It is free to the multitude, and when once you have learned this Science it can never be *forgotten*. No earthly power can do for man what the Scientific Evolution and Development of the Self can and is doing. This mysterious force that no human tongue can unravel, is slowly unfolding its secrets in a way that brings to earth, many blessings. They are for *all* who will stretch out their hands to receive this gift from Nature. She has now deemed all worthy to experiment with this wonder science, which astounds this generation. The study fascinates, yet fills the mind of man with wonder. This master power has been given to man, and man must develop it for some great, good cause. Its advance is as inevitable as human progress. To the student the study is an absorbing and fascinating one, leading among the mysterious forces which are *all powerful* in human life, yet which are veiled in their operations. Only the earnest seeker after truth will be able to come to correct conclusions regarding this wonderful science which knowledge and *self* development brings within the reach of all, and makes subservient to the will.

The Scientific Evolution and Development of the Self improves the mind as nothing else can do. It cures mind-wandering and improves the memory by establishing wonderful powers of concentration of the mind. It develops your mental faculties into vigor and soundness. You can be trained in a short time to add with lightning-like rapidity, to retain dates and numbers, with a marvelous degree of accuracy, and do many other intellectual feats. This course of train-

ing has the power to develop in you the faculties of music and drawing. Its greatest value, however, lies in its ability to create a desire for the *good*. It will make of you *whatever you want to be*. A great *lawyer*, a *public speaker*, a *leader in society*, or through this truly wonderful *agent* you can be all, and by using this influence all of the treasures of earth become yours.

Do you want to be a lawyer? If so, you must be an orator. Are you eloquent? No! Nothing can help you like proper self-culture. You must learn to concentrate your will-power. This course of training will teach you how. You must learn to preserve your energy. You must master self-control. All this is needed to be an orator. You must have a good memory and like history and be fond of "dry books." This course will help to improve your memory, will make you fond of reading, and will give you a quicker, a clearer insight than it would be possible for you to have without its assistance. It will give you courage, and command of language, and aid you in unforeseen constructions which are always arising in legal matters. It will sharpen your intellect and will smooth the way that leads to a great name in this profession as well as great wealth.

Do you want to be a finished scholar? If so, this can do more than any other science in helping you to lead. Be one of the first in this century to be fully educated. Master every branch of learning which you can do successfully with this assistance. Music will become easy. Drawing will lose all its hardships and become a pleasure. The most despised study will suddenly take the lead. For Nature makes all things easy for her own.

Would you be a successful business man? Perhaps in no age has it been so difficult as

now to become a successful man unless one is fully prepared for life's battle. A volume could be written to tell what makes the man a business "king." You must be wide awake. You must be far-sighted. You must be quick at understanding. You must be energetic and active without being repulsive. You must be agreeable, dignified, without being familiar. You must know how to utilize all your forces quickly. You must think rapidly. A slow thinker loses many an opportunity. You must be of sound judgment and form an opinion instantly to be successful, as faltering means failure. You must be tactful, steadfast and honorable. You must be persuasive, convincing and perspicuous. You must possess a keen intellect, and know what to do at the right time, to be able to hold your place in this great commercial age. It is all the average man can do to get a living. To be able to do more, and have more, means to be able to give more, mentally and physically. Can you do more than your acquaintances? Are you brighter than the average man? Are your prospects better? Are your chances of success surer than your neighbor's? No! Then make them so by studying the Scientific Evolution and Development of the Self. These Lessons tell you how one and all of the necessary qualities are to be developed. It lies with you whether you are a failure or a success.

Would you like to be a society man or woman? Would you like to be admired by all, and do you want to be the most popular person among those you associate with? If so, learn the art of knowing what to do and how to act under all circumstances. Learn the science of having a sound mind and a sound body, with both and a fair amount of training you can *command the world at will*. "Nature is our great physician" and

will bring you health. Proper culture gives you a cheerful and brilliant mind. Health gives you a light, happy heart. With these and the abilities that Nature has given you developed to their best capacity you cannot only "*shine in society*," but be its acknowledged leader.

If you are older, and youth's bright dreams are in the background, *Life* may have become serious to you, and as you look out into the future, shadows may lengthen across your path. If so, these latent forces can raise the mist, and the sun will shine again. The mistakes of youth will wrap their garments about them and steal away into the night. Because of having been, the career will expand and broaden, and the greatest of all arts and sciences will help you to make great strides toward whatever type of life you may choose.

Would you choose theology? If so, half the battle is won. You must have faith in all the strange new sciences that come to earth. You believe that nothing is so new, so grand, but that it comes from Nature. You know that all good comes from the parent for the benefit of the children. You do not question but accept the general conviction that magnetism is a powerful friend to mankind. Sent to soothe the careworn being, to give a strange peace and quiet to the trembling nerves. "*A sound doctrine covers a multitude of sins*," but Nature *cures the sins*, and with proper precaution they never again need any covering. In your hands *Magnetism becomes all powerful*. Why? How can you ask? You teach that man must live right to do right. With the right kind of knowledge you *can make him live right*. A good life gives good thoughts, and you have it in your power if you wish to

make every life that touches yours, better for having known you. It is your privilege to put Heaven into every man's and woman's life you know. You can drive out all evil as never before. You can effect greater things than these if you accept the *power* and uses the forces that *Nature* has given you. These Lessons tell you how, and in a manner that knows no failure.

If you would control your children and make of them great men and women, you must understand the art of Education. Think of being able to break your children of all bad habits, and moulding their minds and increasing their intellect until you see them grow into strong, brave and superior men and women. Think of being able to give to the world the most perfectly developed and talented children, just because you understood the natural laws and the unexplicable laws of cause and effect and used *them* for the mental and bodily growth of your offspring. Through your influence your children will become great in whatever branch of life you choose. Does not the idea arouse you and make you long to begin the training at once? Do so and you will never regret it.

Is your home a happy one? Are you estranged from each other? Has your married life been all you wished? Does your wife love you as when first you were wed? Is your husband as tender, as thoughtful of your welfare, as in the days of the honeymoon? If not, this science is certainly needed in your home. Happiness is the most essential possession of life. Without it you cannot be well. Without it you cannot be beautiful. Without it you cannot be successful either in business or social undertakings. The ruler who gains the confidence of the nation must be happy. The man who

makes money must be happy. The woman who governs the home must be happy. The children who brighten earth must be happy. Otherwise there would be no success, no joy, no brightness, no sunshine. Without happiness all would be gloom—darkness would brood over the earth, and the sun would cease to reign. *Happiness is your right.* The world is beautiful, made so for us all, and more than you need is here for you. If you do not have all the joy of life you are to blame, not your neighbor. If you are miserable it is your own fault. You have all the happiness you will take, or you would look about you and rise above it all—above that which keeps you unhappy. If you don't know how, something is wrong, radically wrong with you, and you should find the cause. The Scientific Evolution and Development of the Self is the one grand science that teaches happiness in its fullness. It teaches you to be happy, and being so—all around you must change. It teaches you how to expand and produce an influence of such strength and force that your very presence gives hope and adds brightness to all who come in contact with you. You have gained the secret of life. It teaches you how to keep your inherited right—happiness.

When this science of sciences, this art of arts is mastered by you then you are no longer the same gloomy person. You only see the good of living. Your individual virtue increases, your capacity for influencing others is developed till you wield a magic charm that few can resist. You can then control your home against intrusion of any kind. You are so strong that Fate can be shaped by you and give into your hand whatever you can reasonably ask.

The reason why you should be familiar with these *Sciences* are so various that per-

haps a few of them should be laid before you in simple language so as you can understand fully what is given and whether you need it or not. Think carefully and answer frankly. Do you need the assistance that is now offered you? If you are young in years at the beginning of the Twentieth century, with all your life before you, perhaps you may think that you will not need anyone or any science to help you to that bright future you are dreaming of. *You may be one of the few who will be great without any help.* Every century brings a hundred great men and women, but many thousands who do not even succeed, who do not even have the comforts of life, who at the end of life cry out in despair, "What a failure has been my life." You can keep from being one of these if you only will.

"The world means much to the capable." But are you capable of being perfect in any one branch or any walk of life? To conquer is to proclaim your own capacity. To renounce is a gracious acknowledgment of incapacity in favor of the stronger. Why renounce? If you have not the inherent right to success gain it through the power that lies dormant within you. The Scientific Evolution and Development of the Self crushes the human frailty in you and develops the best, the higher organism of your being, bringing the best that is in you to the front. Instead of your being slow, dull, uninteresting, and only one of the people, you will stride ahead, and be successful, wealthy, attractive and happy. If you are young, remember the world has no pity to waste on the unhappy. But it will hearken to the outcries of the *strong*. The world helps those who are able to fight against its hardships. The world puts wealth into the laps of the courageous, and overwhelms you with the

love and the admiration of the masses when Success has brought you all her treasures. Think out what you want your life to be. Gain true knowledge—and with its strength about you—*work*—for that aim, and it will be yours.

You cannot make the most of your abilities without a complete and thorough knowledge of the subject in which you are interested and you can never acquire a full and accurate understanding of this science without some one teaches you personally. Unless you would be doomed to a life of disappointment and misery you should at once begin this study, which will enable you to rise to eminence and affluence. You are intelligent and industrious. You bend every energy to supply the necessities of life, yet with the most strenuous efforts, year after year slips by, and you find yourself no better off than when you started out on *life's roadway*. Why? Because you do not understand Nature's great laws of cause and effect. You do not know how to apply the most powerful of all forces in the control of the human mind.

Learn to master this science in the *quickest possible*, and most systematic way. When you fully understand the art of Fascination you will never want for love or friendship. You will know how to charm by your manner. You will know how to control with your voice. Your very presence will tell of a power that must be admired by all. From the time you understand this science you will live in a new sphere. All the world will be changed for you, because these wonderful agents are more powerful than beauty, more controlling than education, and imparts to its possessor a grace and finesse that nothing else can ever attempt to give. How curious that the stronger a man is in-

tellectually the more easily he is influenced by this mysterious, invisible force. This power has swayed the destiny of kings, and can be acquired and used by any intelligent person, who is willing to take the time and trouble necessary to learn how to do so. All those who are eminently proficient in the use of this power, have acquired it. Many have studied it and learned it, the same as you learned to write, or spell. Its secrets have been jealously guarded by those in possession of them, but now, *you* have the opportunity to acquire this invaluable information, and if you refuse or neglect to do so and go through life a victim of ill-luck, misfortune and unhappiness, you have no one to blame but yourself. You are offered the *magic wand*, a single wave of which will bring you power, influence and luxury. Don't miss this wonderful opportunity. You know that a strong magnetic personality, is a weapon, before which the most powerful cannot stand.

To inspire and encourage everyone to do something and be somebody in the world, and to make the most of themselves and their opportunities is the keynote of our correspondence course of lessons in the Scientific Evolution and Development of the Self. To teach them how to acquire practical power and how to succeed in all the affairs of life is our mission; to assist them by every bit of information, every suggestion or hint that will help the ambitious to get on in the world, is our aim. The best material obtainable in this line will be presented by the most helpful methods in the world.

The main object of the course of correspondence lessons in the Scientific Evolution and Development of the Self is to arouse the masses to honorable exertion; to spur them

on to act the Columbus of their own undiscovered possibilities; to urge them not to wait for opportunities; but to make them. The most forbidding circumstances cannot repress a longing for knowledge, a yearning for growth. There is success for everyone who has the grit and pluck to seize this opportunity and work his way up to his own highest goal. No limit can be placed to the career of an ambitious person who has learned that there are no barriers which can say to aspiring talent: "Thus far and no farther."

No pains or expense is spared to make this course of lessons a storehouse of incentives and valuable advice; to touch the higher springs of aspiration; to insure inspiration, encouragement and helpfulness; to drive every lesson home with stirring truth, which will explode the excuses of those who think they have no chance in life. We can teach you how to conquer your place in the world and how to keep it. We will show you that in this electric age, when everybody must push or be pushed, he who would succeed must hold his ground and push hard; but what are stumbling blocks to the weak and vacillating, to the strong and determined are but stepping-stones to victory. We will teach you not to wait for great opportunities, and show you how to seize common occasions and make them great. Above all, we will teach you there is something nobler in an occupation than mere money-getting; that a great check-book alone can never make a great man; that he may make millions and yet be a failure; that a man may be rich without money, and may succeed though he does not become President or a member of Congress; that the richest achievement is that which issues in noble manhood and noble woman-

hood which are above all riches and superior to all titles; that there is something greater than wealth, grander than fame, that character is success, and that there is no other.

We appeal to no particular sect, party, locality or nationality, but aspire to help, encourage, and inspire every human being, regardless of age, color or condition, who longs to elevate himself or herself and make the most of natural endowments. This course of study antagonizes no one, but strives to help everybody.

Ways and means of getting a practical education; what knowledge is worth most and all other subjects of general interest will be treated briefly yet comprehensively.

Advice and suggestions will be given to those who, unable to take a college course, desire to supply the deficiency, as far as possible, even though advanced in years, by self-instruction, home education, and the most effective use of every opportunity for self-help. To them will be shown ways.

We take pleasure in aiding those for whom the passionate throb of ambition's drum mingles with a clear trumpet-call to perform the less pretentious duties of the plain work-day world in which we live. No effort will be spared to make our instruction always interesting and instructive; to give helpful advice and suggestions; to furnish encouragement and cheer; and to teach, with Pope, that

"Honor and shame from no condition rise;
Act well your part, there all the honor lies."

HOW TO BE POPULAR.

Apart from its higher power, your personal magnetism will have a great deal to

do with your advancement in life, and, if you are not gifted by Nature with this happy quality, you should resolutely apply yourself to acquire it.

We often speak of a person having the power to attract as one who is "naturally magnetic." Yet the fact is, some of the most charming people have become so through persistent cultivation of the interesting, attractive qualities. They have studied the art of pleasing, of being agreeable to every one with whom they come in contact. They have learned to improve their health, mentally and physically, to store up magnetism. They have also developed their love nature, broadened their sympathies, and cultivated a generous, magnanimous spirit, a spirit of helpfulness, kindness, gentleness, and a strong desire for the good of all. This is the whole secret of their being so "naturally magnetic."

We should not begrudge any expense, time, or effort within our reach which will add to our personal wealth,—which will increase our influence for good.

No matter what obstacles may beset your path, or how handicapped you may be,—even though your body be deformed,—it is possible for you to throw such a wealth of character—of love, of sweetness, of light into your face, that all doors will fly open to you and you will be welcome everywhere without an introduction. The coldest hearts are warmed, and the stubbornest natures are subdued, by this subtle charm.

To be able to throw the searchlight of a superb personality before you wherever you go, and to leave a trail of sunshine and blessing behind you; to be loved because you scatter flowers of good cheer, is an infinitely

greater and nobler achievement than to pile up millions of cold, unsympathetic dollars.

It is a great achievement to develop personal magnetism to such an extent that we can awaken the happiest possible emotions in others and call out the best and highest that is in them. To be able to get into the very heart of hearts of others, to have the power to arouse them to their strongest and noblest endeavor, to put new purpose into their lives, and fill them with the joy of living, is a power in which angels might rejoice. This power it is possible for all to develop. And is it not worth struggling for? Is it not worth your persistent effort to get possession of that which will not only lift your own life to its highest power, but will also enable you to draw others up with you?

Children should be taught that true riches have nothing whatever to do with money; that there is a wealth of personality, a worth that inheres in character, which is not even suggested in the millions of a Cræsus. It is possible to help every child to develop qualities that will make him popular and magnetic,—a genuinely unselfish, noble man or woman. It is so easy to train the child when its nature is soft and plastic, when it is so quickly responsive to impressions; to be agreeable, pleasing, attractive, to acquire the qualities and habits, the graces of manner and personality, that win and hold hearts. What a pity it is that so many are allowed to grow up with hard, cold, repellent manners, which belie the warm hearts within, that are really longing to make friends with others, to be sympathetic and helpful!

There is a possible fortune, a mine of happiness and of power to cheer, uplift, and make this old world better in your face

and manner, if you will only take pains to cultivate the magnetism that is dormant in you.

Happy is the man who has that in his soul which acts upon others as April airs on violet roots. Gifts from the hand are silver and gold, but the heart gives that which neither silver nor gold can buy. To be full of goodness, full of cheerfulness, full of sympathy, full of helpful hope, causes a man to move on human life as stars move on dark seas to bewildered mariners. This is what it means to be magnetic, and this is what every one who reads this can be, if he wills, —a law unto himself, a guiding star to others.

Science dictates, and even the most casual observer, who, for purpose or principle, attempts to comprehend the truths and phenomena of universal Nature, unhesitatingly admits, that every phenomenon has its reason, every effect its cause. This is a fact established and indisputable; but how often are the laws of life and of death doomed to be overlooked by the deluded, and even removed from the legitimate situation, which they, of necessity, embrace in forming volumes in the library of the academy of Nature?

When we reflect on the progress of civilized man, we notice wonders and improvements in his surroundings, for his welfare and comfort. We discover a spirit of inquiry amongst men, a silent march of thought, a steady progress helped forward by an eternal law, Nature's law—experience. This law we may compare to a circle. The beginning we know not; nor the end. The circle enlarges, expands: where is the limit? Opposition, reproach, threats and violence can only be a temporary check. They can-

not control, abate or arrest the progress of inquiry. In the keenest of research and in the results of experience, is not that inquiry which appertains towards the preservation of life, the most important of all to humanity?

Man's great desire is for health and long life. To this there are but few exceptions, the result of erroneous impressions. Man clings to the world as his home, and would fain live forever.

Knowledge—and particularly knowledge of such laws as pertain to life—is *power*. Yes, power to make of yourself whatever you please, simply by finding out these governing laws, and *applying* them.

It is the purpose of this publication to furnish hints which will be as keys of knowledge that will unlock some of the unrealized latent powers and potencies that lie slumbering in the character of each reader.

When the apple is ripe it falls. Those who are ripe for improvement and an enlargement of power, capacity and fortune will easily find, in this line of thought, clues that will be of great service.

The term Natural Science embraces almost every branch of knowledge or science, but is here used chiefly with reference to the study of man and his improvement.

The real essence of things lies below the surface, and when you reach their very center you will find yourself in a new and radiant world with almost everything changed. Your power increases and can only be measured by your degrees of such knowledge.

Electricity is powerful in the hands of an Edison, but not so just previous to the time of Benjamin Franklin. It is a proved

fact that man has within himself latent powers greater than electricity, a knowledge of the laws of which will place in his possession greater possibilities of usefulness to himself and to others.

Self-knowledge is the true secret of power. The way is therefore now open to every true seeker. There are comparatively few who comprehend the powers and possibilities offered through the attainment of self-knowledge from the sources now available. They overlook the scientific value of natural methods. They seem to think that the question is emphasized simply as a means of getting dollars and thus they go on in the old way, cheating themselves at every step of the opportunities, powers and satisfactions which rightfully belong to them.

How few there are who can learn anything of importance except through sad and bitter experience. People seem to learn Nature's law only to the extent that they feel its coercive forces. There is a better way for whoever will but awaken from the sleep of self-ignorance.

The truly great and successful man is necessarily a causationist; a believer not in mere luck but in cause and effect, or in the application of means to ends. His greatness may be measured by his knowledge of causes, his accuracy in measuring them, his power to marshal and control them and his consecration to the righteous purposes of the cause-world. His cause-world is within himself. It has its foundation in the power to think, in character and in character-building.

CHAPTER II.

THE RULING FORCES ARE INVISIBLE.

Uniting, as the heathen magi did, the offices of priest and physician, as well as king, (which last office they afterwards voluntarily separated, though they kept it subordinate to their own,) and the number of known remedies being then very few, they were mostly compelled to rely on fascination for giving relief in sickness. Some of them possessed this power in so extraordinary a degree, and had their fame so widely extended, as to be deified after death; having idol statues shaped in their likenesses, to which divine honors were paid, the qualities for which they were thus honored being symbolized by an additional number of arms. Proofs of this may be seen at the present day in the images of the gods of India; Vichenow, Chiven, Parachiven, Ravenna, and many others, have four, six, and twelve arms, all presenting the hands open, with the palms inclining downwards, the fingers being in the most approved fascinating positions of the present day.

A passage in Plautus, makes him say of Sosia: "What if I stroke him gently with the hand so as to put him to sleep?"

The magi, or wise men of India, the most ancient fascinators of whom profane history gives any account, practised mostly gestures and manipulations in curing diseases, though they often prescribed herbs.

Philostratus mentions the case of a young man, whom a lion had injured in the knee to such an extent as to keep him in constant agony, and who went to the magi to obtain

relief. They rubbed him gently with their hands at intervals during a few days, when he returned home perfectly cured.

Next come the priests of Egypt, who took the greatest possible advantage of the secret, and made the knowledge of it the last and holiest rite of their ancient magic, in the initiation of candidates.

Patients flocked to these Egyptians from all parts of the world. Their mode of proceeding was to previously prepare them by means of fasting and prayer, and then wrap them up in goat skins. After the process of fascination they were left to sleep.

As Nature does nothing abruptly, the ascension of the mental over the material is gradual. The influence that produces it in fascination is the NERVOUS FLUID or vapor thrown off from the person operating. This vapor acts upon the irritability of the patient; by sympathy it is transmitted to the brain; the secretion of that organ is changed; and the altered nervous fluid it is making when sent to the various parts over which it has influence by the nerves, produces a series of results called fascinating phenomena.

In some cases the loss of this fluid injures the fascinator, but there are many so gifted as to impart it without danger. A sensation of weakness ensues, which soon vanishes by a new supply of fluid from the continued secretion of the brain. It is the patient that runs the greatest risk, for many persons take the office upon themselves without any ability to discharge its duties properly, and much trouble often ensues in consequence. So well is this understood, that in Prussia it is a criminal offence for any but the most competent to operate. Its true mode of ac-

tion should be thoroughly understood before it is practised.

The first stage seems a mere quickening of the senses; it is characterized by a sensation of coolness, and a feeling of more wakefulness than before. The quickening of the senses is often shown without the agency of fascination, as in fever, when the slightest noise will disturb a man, whom, in health, the explosion of a cannon would not move.

The sense of chilliness, felt in the first stage, increases, and the pulse begins to rise rapidly; the second stage continues but a short time, and finally ushers in the third, which is denoted by a dreamy and triumphant state of feeling. If any pain exists it now ceases, and the eyes close beyond the power of the will to open.

The second, and even first, when thus artificially induced, will often have a beneficial influence. But it is a difficult matter to mark out and separate these stages, closure of the eye not being sufficient evidence, for it may not occur at all. A man had three teeth drawn while in one of these stages, and was shown the teeth. The fascinator, after trying several times to close his eyes without success, undertook to draw the teeth. Though at other times exceedingly sensitive, he did not experience the slightest pain.

As the fourth stage is approached, rigidity of the muscles can be induced; the body and limbs may be fixed in the most strange and painful attitudes without causing any pain, and thus continue any length of time. Arrived at the fourth, sensation totally ceases; and a cataleptic state intervenes. Surgical operations can now be performed without pain, or the knowledge of the patient. The nervous system undergoes a re-

markable change; either the white matter is not capable of carrying, or the grey of receiving, ordinary impressions.

It is a very difficult matter to tell what small causes can bring about—the simple producing the marvelous. A little yeast, mixed with a thousand gallons of malt infusion, will make the whole ferment. A breath of fresh air will sometimes alter the irritability of the whole system. Why, then, should not the most highly organized product in our bodies, acting, too, with every advantage on the most sensitive powers of another, produce a strange effect?

It would be an easy matter to fill volumes with proofs taken from the early history of the ancient nations; proofs, too, which show, in the most convincing manner that fascination was universally known and practised by the priests of the temples; and that it was principally in this way they were enabled to retain their power and influence over the people.

Our bodies are perpetually changing; they are not the same to-morrow as to-day. This fact, which they could perceive but not explain, puzzled the ancients: "To be another, yet the same!" was the astonished exclamation of an old philosopher.

Since the days of Hippocrates, or rather his ancestor Esculapius, there has always been a church of faithful priests of Nature, who closely observed her laws and obeyed her dictates. One after another of these has added his quota to the general amount of information, till, being fully prepared for generalizing, the great principles of health and disease have been established, under the title of Modernized Natural Healing, which no doubt will continue in force forever. These true physicians are known

under the name of Natural Healers, or observers of life and the laws of Nature.

Notwithstanding the fact that the medical profession has in its ranks thousands of well meaning men, it is a well known and deplorable fact that disease and suffering are on the increase. The death rate of today is altogether out of proportion to the supposed means of relief and cure offered by so called medical science. The inventors and the chemists have given the physician the X-ray, the microscope and the test tube with which to discover the disease-producing germs and to determine the damage that has been done by them. But, notwithstanding all this, and the serums, anti-toxins and other theoretical cures(?) put forward by the medical profession, man finds he is the same weak creature, subject to just as many affections that he was thousands of years ago when the physician with his serums, microscopes and test tubes was unknown.

We are therefore led to conclude that the accepted theories of the profession regarding the cause and cure of disease are not in accord with Nature's wise rulings. What is the trouble? Where lies the fault? They are working on too purely a physical hypothesis. They have lost sight of those natural forces and healing gifts intended by Nature for the cure of disease and the relief of suffering which were used so successfully by the ancient seers, sages, and prophets.

Now the laws governing the world today are the same as they were a thousand years ago—the same stars are in the heavens, the same sun shines above us, the same rivers rush down to the sea, the same seasons come and go. Nature is the same today as then and the law by which man could be healed

without the use of the knife and poisonous and drastic drugs, is as active today as it was then. It is more, it is better understood by the masses, because it has been largely stripped of its mystery and has been presented to us in a practical manner.

The Science of Natural Healing is endorsed by such distinguished scientists and learned men as Prof. Sidgwich, of Cambridge University, England; Prof. Barrett, of Dublin; Prof. Oliver Lodge, of Liverpool; Prof. Chas. Richet, of Paris; Prof. Max Desoir, of Berlin University; Prof. Wm. James, of Harvard University; Prof. Langley, of the Smithsonian Institute, in Washington, D. C.; Sir William Crookes; Hon. A. J. Balfour, present leader of the House of Commons, London; Alfred Russel Wallace, the rival of Darwin, as well as all the truly erudite and eminent men of science in this country and in Europe. You will readily see that this Science is not a myth, it is not a mere fancy, but it is a true Science recognized by the most distinguished and scientific men of the world.

And now, what is this Science? It is the science of the mind and includes magnetism, suggestion, thought power, intuition, and the rules of common sense. It first ascertains the *cause* and removes it. These powers or forces are unseen, yet they are all potent for good or evil. All power, all force, is unseen. Whoever saw attraction, gravitation, cohesion, light, thought, ideas, or conscious active mind, yet these are all powers, the mighty governing forces that rule the universe.

In the present day, when we are so accustomed to marvelous discoveries that they no longer excite our wonder; when we send our thoughts almost around the world with the

velocity of lightning; when we hear voices miles away by the agency of the telephone, the tick of a watch, even the tramp of a fly by the microphone; when we transcribe the vibration of sound with the precision of a mathematician, when we freeze water into ice in white hot crucibles; when we cast copper into statues without the aid of heat; when it is possible to illuminate cities without gas, with the lamps devoid of flame or fire; when some of the most precious minerals are produced from their elements; can we believe that tomorrow even the diamond will be artificially produced? With all these wonders recently brought to light, for the benefit of mankind, is man himself to be debarred from that social progress which is daily manifested? Are the achievements of science of no avail in benefiting his degenerated existence? Will not our daily increasing knowledge of Nature and the behavior of her elements eventually tend to this end? In reference to which Leibig asks: "Is that knowledge not the philosopher's stone, which promises to disclose to us the laws of life and which must finally yield to us like the means of curing diseases and prolonging life?"

This interior kingdom of force is necessarily his individual arena of real action, as is proven by the eternal unity of all life, of all force and of the causal laws of force through which all life evolves and becomes manifest. He can reach the central source of life and of his force, only through the narrow interior avenue of his own thought organism, because that is his only line of connection with it. He must understandingly conform to its laws, before he can successfully exercise permanent dominion over its resultant forces, or even store any large

amount of force. Until then, his fortunes will be subject to humiliatingly unsatisfactory fluctuations.

The question immediately arises, is it possible for man, the finite, to comprehend the laws or command the forces of the Infinite, as a means of gaining freedom from the natural uncertainties of life? Bearing upon this momentous question, is that unequivocal promise of the Christ, "The Truth shall make you free," which likewise indicates the method of deliverance, viz: by gaining knowledge of the natural laws of life; and a moment's thought points to that as the very thing to which man's constitution, or power to think, is adapted.

The intelligence of the individual is necessarily the source of his fortune. His power is the power of thought. The power of his thought is gauged largely by his knowledge, self-mastery and thought-control. Thought-control is manifestly essential in the masterful use of the forces of thought. These forces and their resultants, constitute man's entire "stock in trade," or "ten talents" and natural capital, which must be put regularly into the crucible of controlled thought-moods, before an entirely satisfactory accounting to "The wise master-builder" can be finally made.

The fields of research become richer and wider with every new discovery, which is often as precious, if not more useful than gold, actually a transmutation for the benefit and comfort of man.

CHAPTER III.

SUGGESTION.

Suggestion as it is often termed, when rightly used, is one of the grandest healing powers in the universe. Suggestion in some form is the power employed by all magnetic, divine and psychic healers. It is also one of the grandest powers employed by the regular physicians in curing their patients, though it is often used unconsciously by them, or, without a thorough knowledge and understanding of its power. How much more could be done if they would study these powers and use them scientifically. Suggestion in connection with important and greatly improved hygienic measures, forms the basis of Modernized Natural Healing.

Suggestions are either good or bad, uplifting or degrading, strengthening and health-giving, or disease-producing. Everyone is affected by them either for good or evil. Suggestions affect the giver as well as the one to whom they are given. If you send out suggestions of health, strength, encouragement, or those of health, happiness, and love, the effect upon the body of the sender is beneficial in the extreme. On the other hand, if you send out suggestions to destroy, weaken, or discourage, or those of disease, jealousy, and hate, the law which in the other case works for your own uplifting, now degrades and drags you down, chains you to your own thoughts and suggestions. This law is as abiding and changeless as that of gravitation. The person who daily sends out thoughts or suggestions

of envy, hate, anger, jealousy or disease to his fellowmen, is committing a sin little short of murder, for by doing this he is slowly destroying the happiness, life and health of the innocent victim.

To show the effects of suggestion, I will mention a recorded case of the celebrated Dr. Moore. A lady died from every symptom of hydrophobia when she thought she had been bitten by a rabid dog. After her death it was proved beyond a doubt that the dog had only slightly torn her dress.

Another: Four healthy Russian soldiers, having been condemned to death, were made to sleep in beds in which patients had just died with the cholera, but did not take the disease. Afterwards, they were put into perfectly clean beds in which they were told that persons had just died with cholera; they all took it, three of whom died. If suggestion can destroy it can also when properly employed, restore health. This law is as ancient as the world itself and it is one of the most important employed by the psychic physician. It is in the exercise of this law that the psychic physician is able to give to his patients mental and physical strength, a clear, bright eye, a smooth skin, a clean tongue, a smiling face, a light, elastic step, a good appetite, freedom from pain, and impart regularity of the natural functions of the body, normal pulse and temperature, strength, activity, energy, beauty, and happiness.

By Psychic Magnetism is meant that subtle life-giving force which determines for a person their character or personality. By it rightly used we are able to attract, repel, uplift and heal; but wrongly used, however, it is all potent for harm. This mighty power is the natural possession of every

human being, and it is just as capable of being developed as is the muscular system or the intellectuality.

In the opinion of the greatest philosophers and scientists of the present day, the earth is a spherical magnet, or magnetic shell, constantly traversed by magnetic currents, and when rightly adjusting our bodies to these currents, we just as naturally get rest and strength as buds and flowers get vitality and crimson colors from earth and sun.

When understanding these magnetic currents and the natural magnetism in man, we are able to use them in the cure of disease. They can be controlled by the mind somewhat as the engineer controls the steam propelling the locomotive by the lever. These forces are all-powerful for good when we rightly understand them and comply with the laws which control them.

The healer directs his will and magnetism to a palsied limb the circulation and life forces to these parts will be so greatly increased, giving Nature extra material with which to work that soon life, strength, and health begins to return. By applying this law he is in many instances able to almost instantly relieve suffering and cure disease in thousands of cases, heretofore considered incurable, especially when the complaints are of a nervous nature or those due to a morbid or hypersensitive state of the nervous system.

This psychic magnetism is an invisible aura and is the possession of every human being. It is either attractive or repulsive. If attractive it brings you happiness, influence, strength and power. If repulsive it loses for you that which you most desire, influence, respect and esteem, and health. It extends off from a person from one to

twenty-five feet or even further, according to the mental force, the will power and the moral dignity of the person. Hence the common saying,—“He is gifted with great personal magnetism.” It is pleasing and health-giving according to the goodness and moral purpose of the person. Some carry health in their very presence. To sit within the area of their psychic aura is to feel better, stronger and happier. These, when understanding the attitudes and comprehending the laws and methods governing these things, can say, as did the great physician of old, “I will, be thou clean,” and it will be done. Others, immoral, gross and addicted to many bad habits, carry and impart to others disease and degradation. Their magnetic auras are morally unclean and poisonous. They are vampires, drawing on the vitality and strength of those about them. No one should allow the hands of such an one to be laid upon them. Their very breath as well as their aural magnetism is impregnated with degradation and death.

Lay your hands upon a looking-glass for a few minutes and then raise them and you will find a vapor remains upon the glass which will disappear from perceptible vision within a short time, so that no one would think your hands had been there. Breathe upon the glass at some subsequent time, say two or three days afterward, providing the glass has not been cleaned, you will find the impression of your hand will come to sight again, as though it had always been there. Just so it often happens that unseen to mortal eyes, or hidden from preceptible vision, or beyond scientific or medical detection, we are always laying our hands upon and creating influences upon our fellowmen

which only need the right breathing upon to bring them into light—to make the effect visible. We cannot speak to or shake hands with others without leaving our mark there. If this is true in the ordinary affairs of life, where no man can live or die to himself, how much more is it to those understanding the science governing the natural laws of cause and effect and acting in accord with these laws. Practical illustration of the effects of suggestion and magnetism could be cited by the hundred.

The tired mother, wearied with nursing, does not lose her power to soothe. Gentle and tender, ever more thoughtful of others than herself, her diligent hands bring peace and blessings with them at all times. Her little boy running from her side a moment or two to play, falls and injures himself; his knees are cut and bruised by the stones of the roadway. She lifts the child upon her knee, pets and rubs his knee with her hand, tenderly and sympathetically. She is only petting him, rubbing the dust off, you say. She is doing more, she is throwing her love and life-force into every touch with the result that the bleeding ceases and the pain is gone. Here a mother, without thought of psychic influence, obeys her maternal instincts and thus intuitively exercises this gift of magnetic healing.

If the mother, unconscious of this law, can bring about such results, how much more can the healer, intelligently and with determination exercising this power, accomplish by tried and approved methods what the other in a lesser degree has brought about intuitively.

Many patients during the treatment, fall into a peaceful, restful slumber. Not understanding the action of the treatment, some

complain that they cannot stay awake, thinking that they do not receive the same benefit from the treatment when they are asleep as when they are awake. This, however, is a mistake. The patient receives the benefit of these treatments whether awake or asleep and in some cases they receive more benefit when asleep than when awake. This is especially true in case the person is not able to assume a thoroughly passive state of mind, which state is essential to receiving the healing forces.

Our great American essayist, Emerson, wrote thus to a friend: "I beseech you to be well." Not only should one be well, but keep well. "Know thyself,"—study hygiene and sanitation, obey Nature's divine laws so as to keep the fires of youth in the eye, the red upon the lip, and the crimson blush upon the cheek.

Of the good time coming—the time of health and brotherhood, prophets have dreamed, poets have sung; and for it, all true healers have labored. Yes, this millennium of health is coming.

"Lo! I see long blissful ages,
When these Mammon days are done,
Stretching forward in the distance,
Forward to the setting sun."

None are perfect, few are perfectly well. There are skeletons in many closets—there are heartaches and miseries, yet, Nature, with a mother's love, is good, and upward by ways inverse and diverse all things tend. Never despair. Every winter has its spring; under the ice the crystal waters run; above the clouds the sun in splendor shines; after the darkness and dews of night the spring-buds drip and glitter with dia-

monds. Be of good cheer then, brothers, sisters, patients. It is better, far better further on.

“Look up, look up, desponding soul,
The coulds are only seeming.
The light behind the dark’ning scroll
Eternally is beaming.”

In giving suggestive treatments by the fascination method both patient and operator should be comfortably seated, so that neither will experience uneasiness in consequence of position. The seat of the operator should be higher than that of the patient—the apartment neither too hot nor too cold, and as few witnesses as possible, but one person always present. Never begin the process if agitated, but wait until perfectly calm and self-collected. When all is ready, seat yourself opposite the patient, inclining sideways, and taking his hands so that the inside of the thumbs of each press against the other, the hands resting on a knee of each; keep them in that position a few minutes, until an equal warmth is felt, gazing, after the first minute, steadily, but not with an effort, into his eyes. Still gazing, release his hands, and unite your own with the palms touching each other; then separate them to the right and left transversely (remembering that while communicating the influence, the hands, when passing from the patient, must always have the back turned to him, and the reverse when taking him out of the state,) raise them to the head, let them rest on it a few moments, slowly carry them down the side and lower part of the head to the shoulders; allow them to rest a few moments there also, and then gradually pass down the arms to the end of the fingers which should be resting on the

knees; all this time only the extremity of your own fingers should touch, and that very gently; at the end of each pass slightly shake your fingers, as if to throw something from them. You had better continue the passes, as a general rule, until the eyes of the patient close. Then allow your hands to rest two or three minutes on the head, and keeping your fingers in a crooked position, so as to directly point to but not touch the parts you traverse, pass slowly over the eyes and chest to the stomach, where the thumbs had better remain about twice as long as they did on the head, the fingers resting on the sides; thence carry them down to the hips, knees, and feet. Do this a few times, and then confine your passes to the arms and body, without the head.

The sitting may continue from half an hour to two hours; but forty minutes is found a good average time. Of course, it depends, in a great measure, on the impressibility of the patient, and the degree of relief given. When it is desirous to terminate it, make two or three passes from the knees to the feet; then several transverse passes before the face and chest in a brisk manner.

Make up your mind, beforehand, not to be alarmed at any strange and unexpected symptoms that present themselves during the operation; and whatever does occur, keep perfectly cool, and betray no agitation of manner; if you let any signs of alarm escape you, your patient may go into convulsions.

When you can be guided to the seat of pain, keep your fingers over the spot, and make the passes in that direction. Toothache, headache, sore-throat, rheumatism, etc., will vanish under such manipulation,

often with a rapidity that equally astonishes the operator and the patient.

Have patience—bide your time—and your turn will come, and, when it does, will richly recompense the delay, and satisfy your curiosity. So great are the marvels, that your mind must be gradually prepared to receive them.

Newnham remarks, that the most important and fundamental characteristic of a good operator is, on his part, the possession of sound thought and firm will; he must not employ his processes in a thoughtless or careless manner, or they will be unsuccessful; but he must really throw his mind into the duty—must be attentive to what he is about—must wish to do good—not allowing himself to wander into distant or discrepant scenes, but concentrating his will upon the object before him. He should be free from impertinent curiosity—a capital moral blemish in ordinary life, but still more so in magnetic pursuits—because the good of the patient is forgotten, the attention of the operator distracted, and fixed upon any object rather than his patient's health; in such cases, no satisfactory results can be expected.

Nature has endowed man with reason, and assigned him a noble and intelligent rank in the scale of intellectual and moral beings—and he should use this faculty—for he who *cannot reason* is a fool; he who *dare not reason*, is a coward; he who *will not reason*, is a bigot; but he who *can and dare reason*, is a MAN.

The realms of Nature lie open in boundless prospect above, beneath, and around us. As inhabitants of this globe, we occupy but a small spot—the centre, as it were, of the immense universe that swarms with a count-

less variety of animated beings, and contains endless sources of mental and moral delights. Order, harmony, and beauty are so perfectly woven together and blended throughout NATURE, as to form the magnificent ROBE she wears, and with which she not only charms and even dazzles the eyes of the beholder, but conceals the overwhelming power and majesty of her PERSON. As she moves, the most grand and awful impressions mark her footsteps on the globe's surface or centre—in air or ocean. She smiles in the gentleness of the calm, and frowns in the fury of the storm. But whether silence reigns, earthquakes rumble, or thunders roll, she keeps her mighty course unaffected by the revolutions of ages.

At the same time there is confessedly something most grand in the operations of Nature, and even while the most gifted minds are reveling with delight amidst her magnificence, and feasting upon her splendors, there is still something humiliating in the thought, that incomprehensibility continues to hold its dark and sullen empire over the causes of many of her most sublime manifestations. For a period of twice three thousand years, she has concealed beneath the shadow of her hand, not only the cause of worlds rolling in their ceaseless course through the illimitable fields of space, but also the rise and fall of vegetation, and the phenomena of life and death.

Man is intellectually a progressive being. Though confined to a narrow circumference of space, and chained to this earth, which is but a small part of the unbounded universe, yet as his mind wears the stamp of original greatness, he is nevertheless capable of extending his researches far beyond the

boundaries of this globe. His mind is capable of a ceaseless development of its powers. From the faint glimmerings of infantile reason, he passes on to that intellectual strength and grandeur when he can take a survey of the planets, the dimensions of the sun, trace the comet in its erratic course, analyze the works of Nature, and comprehend the vast and complicated operations of his own mind. How sublime is the contemplation, that he can invade the territory of other worlds, bring them within field-view of the ken of his telescope, and see them play their aerial gambols under the superintendence of attraction and repulsion.

The law of "suggestion" is of universal application. Whether we are consciously using it or not, it is always in operation. Nature herself is one vast suggestion.

Everything in our surroundings suggests thought of good, bad, or indifferent quality. In the very nature of things the tiger is associated with the idea of cruelty, the domesticated dog with faithfulness, the snake with subtlety, the fox with cunning, the eagle with fierceness and penetration, the violet with humility. Even the colors in Nature have their suggestions, the almost universal green hinting at restfulness and content; red, at comfort; purple, majesty; white, purity; black, mourning and despair. The aspect of the sky, and the state of the weather, have a suggestive influence upon the state of one's spirits. Sunshine gives a sense of cheerful prosperity and general health, while lowering clouds betoken gloom. The sea, in its myriad moods, awakens responsive echoes in the mind. The mountains develop the sense of sublimity, while the lowlands are expressive of mediocrity. The

people we meet in the street, and with whom we have daily intercourse, are all suggestions, their condition of mind and body so operating upon our mind as to give us a sense of intuition of their state, arousing corresponding thoughts and feelings in us.

Within yourself are powers capable *now* of bringing results and happiness greater than you have ever dreamed of or even read about. Results which will revolutionize your life and methods of action, which are now driving *away* the very things you seek, and open up a way to accomplish infinitely more and without effort. Look at the mania for labor-saving devices. Look intelligently within yourself and you will find one greater than all you have known.

What would any dying man give to add even ten years to his life? One man offered \$1,000,000 to have his life prolonged fifteen minutes in order that he might give the remainder of his fortune away to charity. One should at least be willing to study and learn. Why not give that study and thought to this subject previous to your deathbed? Your entire environment, your friendships, your every surrounding is your magnetism and ever changing to the poles of your thought. Do you ask for proofs? Are you one who cannot believe in the reality of anything that isn't heralded by trumpet blasts? Study the principles, if that is not sufficient, apply them as directed, and proofs will then be forthcoming as they are needed.

CHAPTER IV.

ELECTRICAL PSYCHOLOGY.

The subject, upon which we are entering, is that to which has been given the name of Electrical Psychology, as the one which is the most appropriate. PSYCHOLOGY is a compound of two Greek words, viz., *psuche*, which means *soul*, and *logos*, which means *word*, *discourse*, or *wisdom*. Hence by PSYCHOLOGY we are to understand the SCIENCE OF THE SOUL OR MIND. And as all impressions are made upon the mind through the medium of electricity, as the only agent by which it holds communication with the external world, so you readily perceive not only the propriety but the entire aptitude of the name ELECTRICAL PSYCHOLOGY.

Over seventy years ago it was discovered that electricity was the connecting link between mind and inert matter, and on this discovery the philosophy of the present science is based. Electricity is not only the connecting link between MIND and *inert* MATTER, but is doubtless the grand agent employed by Nature to move and govern the universe.

Electrical Psychology takes a most extensive range, and embraces a field rich in variety of thought. It is so startling to human credulity, that its truth cannot be believed, only by passing it through the ordeal of the severest scrutiny by oft-repeated experiments.

By it one is able to perform the most startling and cunning experiments, upon persons fully awake, and in the most perfect possession of all their faculties. Controlling

their motions—standing up, they find it impossible to sit down; if in a sitting posture, they are unable to rise till the operator allows them to do so. It gives one the power to take away the powers of hearing, speech, sight, and the memory, etc., and to return again these faculties instantly; to change the personal identity of certain individuals, making them imagine for the time being that they are persons of another color, that they belong to the opposite sex, or that they are some renowned general, orator, statesman, or what-not. One is able to change the appearance and taste of water in rapid succession to that of lemonade, honey, vinegar, molasses, wormwood, coffee, milk, brandy; the latter producing all the intoxicating effects of alcohol. Subjects can be made to imagine they see a threatening thunder-cloud. They see the lightnings flash and hear the thunders roll; the storm bursts over their heads, and they flee to a place of shelter, under a table, bench, or any thing that offers protection. All this while the individuals experimented upon are perfectly awake and appear to be in possession of their reasoning faculties.

The first impression upon the mind of the reader will be, that all this is absurd, ridiculous, and utterly impossible. This would be the natural conclusion of every one who had never witnessed any of these surprising phenomena; but the reality of all this is maintained by the most respectable and talented men of the age in all parts of the world. Reference to individuals of the highest standing and character, who are believers in this science could easily be made. From a letter written by the Hon. RICHARD D. DAVIS, the following extract is made. Mr. Davis says:

"The science which Electrical Psychology teaches, is to my mind alike novel, instructive, and useful—full of speculation fit for the loftiest intellect, and replete with rich instructions for every condition of human life. So far as I am able to judge, I can safely say, that the person of ordinary capacity and intelligence can take the usual course of lessons, who will not at its end sincerely acknowledge himself more than tenfold repaid for its cost of time, trouble, and expense; and the more the ability and information of the individual may be, the more ready will be the acknowledgement. I am unwilling to express more than half the gratification and instruction which I have received, and if my recommendation can prevail with any one to become a pupil, it is most cheerfully and earnestly given."

This will give you some idea of the nature of the experiments, and also what claims Electrical Psychology has, in the opinion of distinguished men, in relation to its pretensions to science and usefulness.

From what has been said you will at once perceive the power and glory that hover around this science, and the importance which is claimed in its behalf as one of the greatest blessings ever vouchsafed to the human race.

It is founded in IMMUTABLE TRUTH, and it will accomplish for the human race an inappreciable amount of good.

ELECTRICAL PSYCHOLOGY has been, and will be eminently useful in alleviating the pains of the suffering, and in the cure of diseases; it is as comprehensive as it is beautiful and beneficent; and it is not only eminently calculated to enlarge and elevate the mind, but to impress upon it more exalted ideas

of the infinite wisdom and goodness of our universal mother—Nature.

The wonderful and startling phenomena that hovers around it, like so many invisible angles, and which are made manifest in the experiments produced, consist in the fact, that one human being can, through a certain influence, obtain and exercise a power over another, so as to perfectly control his voluntary motions and muscular force; and also produce various impressions on his mind, however extravagant, ludicrous, or wild—and that too while he is in a perfectly wakeful state. It is one of the most powerful remedial agents to alleviate the pains of the suffering, and to cure those diseases that set the skill of the ablest practitioner, at defiance. And from the published accounts of the most highly reputable, and even distinguished men, you can form an opinion of the effects produced, of the cures performed, of the high estimation in which this science is held by those who have acquainted themselves with its secret powers, and of their high estimate of its incalculable importance to the human race, and the future amount of good it is ultimately destined to achieve.

Some have the impression, that Electrical Psychology is, after all, but Mesmerism. But, there is a very marked difference between the two sciences, and this difference is easily pointed out. MESMERISM is the doctrine of *sympathy*; ELECTRICAL PSYCHOLOGY is the doctrine of IMPRESSIONS. In Mesmerism there is a sympathy so perfect between the magnetizer and subject, that what he sees, the subject sees—what he hears, the subject hears—what he feels, the subject feels—what he tastes, the subject tastes—and what he smells, the subject also smells;

and lastly, what the magnetizer wills, is likewise the will of his subject. But the person in the electro-psychological state has no such sympathies with his operator. His *sight, hearing, feeling, taste, and smell* are entirely independent of the operator, and he continually exerts his will against him, and resists him with all his muscular force. The person who is aroused from the mesmeric slumber, has no remembrance of what transpired in it; while the person in the electro-psychological state, is a witness of his own actions, and knows all that transpired. The person in the mesmeric state can hear no voice but that of his magnetizer, or the voices of those with whom he is put in communication. But the person in the electro-psychological state, can hear and converse with all as usual.

If these distinctions are not sufficiently marked to settle the points of difference, then consider these. Some persons are entirely and naturally in the electro-psychological state, who never could be mesmerized at all, nor in the least affected, under repeated trials. No person is naturally in the mesmeric state, but thousands are naturally in the electro-psychological state, and live and die in it. MESMERISM and SOMNAMBULISM are *inedtical*; they are one and the same state. And as no person is naturally in the somnambule state, so no one is naturally in the mesmeric state. Though the experiments of both these states are performed by the same nervous fluid, yet this does not render the two sciences identical, any more than that they are rendered identical with fits, or insanity, which are caused by the same nervous force. These observations being sufficient for the purpose, are respect-

fully submitted for your candid consideration.

As the subject of Electrical Psychology is now fairly introduced, its phenomena stated, and its importance to the human race clearly pointed out, we are now prepared to enter the diversified fields of Nature; to glance at the operations of mental and material existences; and to proceed understandingly to the consideration of its claims to PHILOSOPHY, as the foundation on which it rests, and the power by which its existence must be sustained.

It is by no means an enviable task to step aside from the long beaten path of science into the unexplored and trackless regions of solitude and silence. By so doing, and daring to think for one's self, is no very enviable position as it regards popularity. Independent thought and fearless expression have ever drawn forth the scoffs and sneers of that portion of our race who have adopted, without investigation, the scientific opinions of others. Reference is made to those only who have received their ideas from others by inheritance, as they did their real estate. For the one they never labored, and for the other they never thought.

Such persons, though professing to be learned, and perchance even claiming to be the guardians of science, are nevertheless its greatest enemies; and by exerting their influence in favor of old opinions, however absurd, and against any innovations, however true, useful, or grand, are checking the mighty march of mind. They are clogs of more than leaden weight hanging upon the chariot wheels of science that are rolling through our world. It commenced its career at the breaking morn of creation, with but few passengers on board, and has

continued its course with increasing speed and growing glory down to the present moment. It now travels with the brilliancy and rapidity of the lightning's blaze, and even compels the very lightnings to speak in a familiar voice to man! Yes; they even write, not only their forked gambols on the bosom of the cloud, but they write on paper, and transmit human thought as swift as thought can move.

The chariot of science is destined to continue its majestic course, in duration coeval with our globe! Still more! it is destined to outlive the dark and sullen catastrophe of worlds! The chariot of science, with ever increasing power, magnificence, and glory, is destined to gather new accessions of intellectual beauty and unending delight. The mind of man wears the impression of divinity, the stamp of original greatness; and is destined to ripen in mental vigor as the wasteless ages of ETERNITY roll. Hence the very principles of our nature forbid us to stand still. Their command is ONWARD.

If no human being had dared to hazard the expression of an original thought, then nothing in the realms of science would have been disclosed by speech, nor penned in books. A dreary, barren waste, wrapped in solitude and night, would have reigned for human contemplation. But instead of this frightful picture of desolation, we see those fruitful fields of mental and moral beauty, so rich in the scenery of thought, and in endless variety, present themselves to our view. A secret rapture of thrilling delight fills the heart as we glance over this lovely scene, on which human research has thrown a splendor surpassing that of the noontide blaze.

Had not some master spirits dared to

freely speak and write their thoughts, then those pretended friends of science, who now oppose everything that may appear to them both new and strange, would have been destitute of that knowledge they obtained from books; and not daring to think for themselves, they would have remained in mental night. It is by daring to step aside from the beaten track of books, and bringing forth from the dark arcana of Nature into the light of day some new truth, that we add our mite to the common stock of knowledge already accumulated. He who denies us this grand right of our nature is a scientific bigot, and has yet to learn, that even the school and college were only established to discipline the mind for action. There the student, through books and instructors, is only made to see how other men have dared to think, and speak, and write, and thus his mind, being made to feel its innate freedom, power, and greatness, becomes inspired with a self-determination to do the same. This makes the MAN, and answers the lofty end of human existence. On the other hand, he who goes through life, leaning entirely upon books and the opinions of others, without thinking for himself, renders his existence a blank, inasmuch as he lays his head in the dust, without its having bequeathed one original thought to the world, for the benefit of after generations.

The truths established inherent in Nature, are not only infinitely diversified, but are at the same time immutable and eternal. No possible addition can be made to their number, nor is it in the power of man to create or annihilate a single truth in the EMPIRE OF NATURE. They exist independent of his *belief* or *unbelief*; and all he can do

is to search them out, and bring them forth from darkness into the light of day. And he who has the magnanimity to do this, should be sustained and encouraged as a benefactor of this race.

We are floating in an immensity of space that knows no bounds, like the mote in the sunbeam. This is peopled with rolling worlds, in number beyond computation. And the residue, which has not yet become the abodes of light, life, order, and beauty, is filled up with matter still in its uncreated state. Hence the work of creation has been going on from eternity, and will continue to progress, without ever arriving at an end in the sublime career of creation! New brother creations are every moment rolling from her omnific hand, and that creating fiat will never, never cease.

These ideas of Nature's wonder-working, from whose all-forming hand worlds and systems of worlds are continually rolling, and have been, for millions on millions of ages, force upon us those amazing conceptions of the oppressive grandeur of her works under which the mind labors and struggles in its contemplations, but is borne down, and lost and bewildered in the immensity of the theme. ORDER, VARIETY, AND BEAUTY, in endless succession, meet us on every hand. The fall of a single leaf is a catastrophe as dreadful to the thousands of inhabitants of its surface as the destruction of this globe would be to us. And the blotting out of our globe from the catalogue of worlds, would no more be missed amid the immensity of creation than the fall of a leaf compared to the sublime magnificence of the countless forests on this globe.

That Electrical Psychology should meet with opposition from men of a peculiar con-

stitution of mind, and a certain degree of scientific attainments, is nothing strange. Nor is it at all miraculous, that a few who are deemed men of talents, should oppose, and even deride it. But as GENIUS is supremely higher than TALENTS, so it can boldly and safely be said that no man of GENIUS has ever opposed Electrical Psychology; nor in any age of the world has GENIUS ever been enlisted in opposing the dawning light of any of the true sciences. That this science should meet with opposition from that class of scientific men, who always stand watching the direction in which the breeze of popularity may chance to blow with the strongest force, and who are anxious, through these means, to bring themselves into notice, and thus gain a momentary fame from the passing crowd, is nothing strange. It only proves the fact that ELECTRICAL PSYCHOLOGY is, in the infancy of its being, destined to share the fate of all great and useful sciences, that now stand unshaken in the republic of letters. All, in their infancy, received from such men a like opposition, and upon their founders they freely breathed out their derision, scorn, and sneers.

Harvey discovered the CIRCULATION of the blood, and disclosed it to the world. He was opposed and derided, and much of that *talent*, *learning*, and *cunning* we have referred to, was enlisted against him. They sought to paralyze the towering wing of his GENIUS; to blast his reputation; to wither the fairest flowers of his domestic love, hope, and joy; and to hurl his brilliant discovery from the light of day to the darkness of night. But Harvey's name stands immortal on the records of true fame, and the blood still continues to frolic in crimson

streams through its living channels, while his learned opposers are forgotten. Galileo discovered the rotation of this globe on its axis. So great was the opposition of the learned powers combined against him, that they arraigned him and his theory at the august and awful bar of humbug. There they fairly tried him and his discovery under the splendid and majestic witnesses of *derision*, *sneer*, and *scorn*; and the court very gravely decided, that his discovery was a heresy, and that he must openly acknowledge it to be so to the world. To this sentence he submitted—acknowledged his theory to be a heresy, but remarked, that he nevertheless believed it true. Galileo lives in the bright page of history. That sentence did not arrest the globe in its mighty course. It still continues to roll on its axis as he discovered and proclaimed, while the learned opposers of his theory, who courted popular favor at the expense of honor, are sunk into merited oblivion.

Newton's GENIUS, when he was but a boy, intuitively drove him to study *gravitation* by piling up small heaps of sand, and to notice more strictly this power in the falling apple. It drove him to study *adhesion* by watching the union of the parted water at the side of some favorite stream; and to perfect this science he is next at the centre of the globe. From gathering pebbles in boyish sport on the ocean's shore, he is next among the stars, and at length proclaims to the world his system of PHILOSOPHY and ASTRONOMY. He was derided and mocked as a silly-headed fool, and his whole magnificent system was spurned with sneering contempt and pronounced a humbug by the old school of philosophers and astronomers. But substances continue to respect

the law of *gravitation*, and rolling worlds to obey the laws of *attraction* and *repulsion*. Newton lives in the brightest blaze of fame; for his name is written in starry coronals on the deep bosom of night, and from thence is reflected to the centre of the globe; while the opposers of his magnificent discovery are sunk to the shades of unremembered nothingness. The clouds and mists of their own evanescent fame have become their winding sheet.

Fulton was derided, and even men of science pointed at him the finger of indignant scorn, because he declared that steam—a light and bland vapor, which could be blown away by human breath—could move an engine of tremendous power, and propel vessels of thousands of tons burthen against wind and waves and tides. They declared it to be the greatest of humbugs, and the most silly idea that ever entered a silly brain; or else the trick of a knave to make men invest capital in order to effect their ruin. His friends, even though not oversanguine of success, yet defended him as a man of honor. But Fulton “stood firm amidst the varying tides of party like the rock far from land, that lifts its majestic head above the waves, and remains unshaken by the storms that agitate the ocean.” So stern was the opposition, that some of the committed skeptics, who sailed from New York to Albany in the steamboat that first tried the experiment, declared, that it was *impossible* they had been conveyed a distance of one hundred and fifty miles by steam power! and that it must, after all, have been some power aside from steam, by which they had been enabled to reach Albany! The impression of Fulton’s GENIUS is seen on all the machinery moved in our happy country

by this subtle power. It is seen in railroad and steamboat communications, that bring the distant portions of the earth in conjunction. It is seen in the majestic STEAMSHIPS of the old world, that brings the entire transatlantic world into neighborhood with us, by a power that triumphs over all the stormy elements of Nature. Fulton, as a man of GENIUS, is remembered as one of the great men of the universe, while his opposers are silent and forgotten.

Thus far, reference has been made only to the physical and mechanical sciences, involving the chemical properties of material substances, and the general operations of Nature. Now come those that relate to the improvement of the mind. The SCIENCE OF PHRENOLOGY, so beautiful, elevating, and useful in its nature, and having so strong a bearing upon the character and destiny of man, as an intellectual, social, and moral being, and even involving the dearest interest of our race—has been, and by some still is, most shamefully abused. Gall, its discoverer, was persecuted; and Spurzheim, Combe, and Fowler have received unmerited abuse. Competent phrenologists have made a righteous development of true character in the phrenological examinations of thousands of human heads; have directed the anxious parent how to train up the child of his affections; have pointed out to the sighing lover how to choose a congenial spirit of companionship for life; and have poured the light of mental and moral improvement in silvery streams on the GRAND EMPIRE OF MIND. Yet such a science as this has been called a *humbug*! and such men as these have been assailed. Their bones are worthy to repose with the great men of the universe, and their names shall live on the

bright scroll of fame down to the last vibrating pendulum of time—shall live when the opposers of phrenological science shall have sunk from human remembrance.

Such has been the fate of all sciences in the infancy of their existence. The moment they were born into life, the battle-axe was raised against them, and each in succession has fought its way up to manhood. The victory in favor of truth has always been sure, and millions of sycophants in the contest have perished.

How lamentable is the consideration, that there are those in this day of light, who, regardless of the warning voice of past generations, coming up from ten thousand graves, still shut their ears and close their eyes—and even sacrifice principle, to keep popular with those on whom they depend for a momentary fame. But they are not the men whose names will stand imperishable in the annals of history, to be handed down to future generations. They are destined to perish from human remembrance, and not a trace of them be left on earth.

Though man is mortal, and his present existence ephemeral, yet during the short span of three-score years and ten, to what a transcendent height in the cultivation of his powers is he capable of soaring! True, his station is humble, yet he who, with an unstained hand, has honorably grasped the meed of righteous fame, has clothed himself with power, has wreathed his brow with undying laurels, and invested himself with the true majesty of his nature. Fame has been alternately assigned to the hero, the statesman, the philosopher, astronomer, theologian. But fame is not confined to any rank or pursuit in life. It can only exist in the breathings of righteousness. The

philosopher and astronomer, though chained down to earth by the law of gravitation, and tabernacled with the worm, may feel within a stirring greatness that allies them to higher intelligences in future worlds, and that bids them bear their brow aloft. They may station themselves on a mental elevation above the world, and lift their towering heads to the stars. From this pinnacle of glory, they may range in loftiest thought the entire universe and even struggle to grasp the unbounded empire over which Nature reigns, with all her moving worlds, and yet, if this be all, true fame does not lie here. It is not the birthright of the philosopher or astronomer, unless they are in possession of something more than intellectual power.

True fame is not the birthright of the hero. The blaze of glory that has for ages encircled his head, and with its brilliancy so long dazzled the world, is beginning to grow dim. The laurels that decorate his sullen brow have been gathered at the cannon's mouth, from a soil enriched with human gore, and watered by the tears of bereavement. That fancied pinnacle of glory on which he proudly stands, has been gained by conquest and slaughter. His way to it lay over thousands of his fellow-creatures, whose warm hearts had ceased to throb; and the music that followed his march, was the widow's moan and the orphan's wail. True fame does not lie here. It sounds not in the cannon's roar, the clashing steel, the rattling drum, nor in the frightful crash of resounding arms! It is not heard in martial thunder. It is not seen in villages on fire, nor in Moscow's conflagration—that ocean of flame! True fame breathes not in the deep-heaving sigh of despairing love, nor draws

its immortality from dying groans on fields of war. It has a higher origin—a nobler birth—a more elevated aim. True fame consists in the LOFTY ASPIRATIONS AFTER INTELLECTUAL AND MORAL TRUTH; and when these are found and cherished, that so deep will be the convictions of duty, sustained by sterling honor, that no popularity—no bribes of wealth and splendor—no fear of frowns, nor even the hazard of life exposed to wasting tortures shall deter that man from expressing and maintaining such truth. He who does this, possesses true and righteous fame.

However skeptical men may be in relation to any thing new, yet so far as stern reality is in its nature concerned, we have this pleasing consideration, that the *unbelief* of men cannot frown truth into falsehood, nor can the *belief* of men smile falsehood into truth. Hence the *belief* or *unbelief* of mortals cannot in the least affect those truths that are established inherent in Nature, and with which the universe swarms.

Let us defend the electrical theory of the universe against the assaults of men. Notice the immense variety of material existences, glance at the animated forms of living beauty, scrutinize the chemical properties of created substances, and pour, if possible, the light of truth on rolling worlds. Let us even venture to step back beyond the threshold of creation—venture to lift the dark curtains of primeval night, and muse upon that original, eternal, material, that slumbered in the deep bosom of chaos, and out of which all the tangible substances we see and admire were made. That eternal substance is *electricity*, and contains all the original properties of all things in being. Hence all worlds and their splendid

appendages were made out of electricity, and by that powerful, all-pervading agent, they are kept in motion from age to age. Electricity actuates the whole frame of Nature, and produces all the phenomena that transpire throughout the realms of unbounded space. It is the most powerful and subtile agent in the government of the universe, and in carrying on the multifarious operations of Nature.

It is immaterial to what department of this globe and its surrounding elements we turn our attention, electricity is there. Wherever we witness convulsions in Nature, the workings of this mighty, unseen power are there. It writes its path in lightning on the sullen brow of the dark cloud, and breathes out rolling thunder. Though cold and invisible in its equalized and slumbering state, yet it is the cause of light and heat, which it creates by the inconceivable rapidity of its motion and friction on other particles of matter. It is the cause of evaporation from basined oceans and silvery lakes—from majestic rivers and rolling streams, and from the common humidity of the earth. It forms aerial conductors in the heavens, through which this moisture in vapory oceans is borne to the highest portions of our globe, and stored up in magazines of rain, and snow, and hail! It is electricity that, by its coldness, condenses the storm, and opens these various magazines in mild beauty or awful terror on the world. It is electricity that, by the production of heat, rarefies the air, gives wings to the wind, and directs their course. It is this unseen agent, that causes the gentle zephyrs of heaven to fan the human brow with a touch of delight—that moves the stirring gale—that arms the sweeping hurri-

cane with power—that gives to the roaring tornado all its dreadful eloquence of vengeance and terror, and clothes the mid-day sun in light. It gives us the soft, pleasing touches of the evening twilight, and the crimson blushes of the rising morn. It is *electricity* that, by its effects of *light* and *heat*, produces the blossoms of spring, the fruits of summer, the laden bounties of autumn, and moves on the vast mass of vegetation in all the varieties and blended beauties of creation. It bids winter close the varied scene. It is electricity that, by its most awful impressions, causes the earthquake to awake from its Tartarean den, to speak its rumbling thunder, convulse the globe, and mark out its path of ruin.

If we turn to man, and investigate the secret stirrings of his nature, we shall find, that he is but an epitome of the universe. The chemical properties of all the various substances in existence, and in the most exact proportions, are congregated and concentrated in him, and form and constitute the very elements of his being.

Hence human beings and all animated existences are subject to the same grand electrical law that pervades the universe, and moves all worlds under the superintendence of the involuntary powers of Nature.

On this principle, it will be plainly perceived, that as man is subjected to the same common law that pervades the universe, so *electricity* is the connecting *link* between MIND and MATTER. As it is co-eternal with mind, so it is the only substance in being that mind can directly touch, or through which it can manifest its powers. It is the servant of the mind to obey its will and execute its commands. It is through electric-

ity, that the mind conveys its various impressions and emotions to others, and through this same medium receives all its impressions from the external world. It is by electricity that the mind contracts the muscles, raises the arm, and performs all the voluntary motions of this organized body.

It will be readily perceived by every one acquainted with electrical science, that if one can find an individual standing in a *negative* relationship to him, or by any process render him so, then he, being the *positive* power, can, by producing electrical impressions from his own mind upon another, control his muscles with the most perfect ease. This is evident, because the *positive* and *negative* forces electrically and magnetically blend, are equal in power, and paralyze each other; or, on the contrary, produce motion. This great and interesting truth can be proven by experiments upon people, while they are entirely awake, and in perfect possession of all their reasoning faculties.

To bring this before you in the most plain and intelligible manner, it may be said that the brain is the fountain of the nervous system, from whence it sends out its millions of branches to every part of the body. Indeed, the brain is but a congeries of nerves, and is the immediate residence of mind. This mind is the cause of all motion, whether that motion be voluntary or involuntary. It wills the arm to rise, and immediately the arm obeys the mandate; while the *very presence* of this mind in the brain, even though wrapped in the insensibility of sleep, produces all the involuntary motions of the vitals, and executes the functions of life.

To establish the fact that *electricity* is,

indeed, the *connecting link* between the MIND and the BODY, consider that mind cannot come in direct contact with gross matter. Your mind can no more directly touch your hand, than it can the mountain rock. Your mind cannot touch the bones of your arm, nor the sinews, the muscles, the blood-vessels, nor the blood that rolls in them. In proof of this position, let one hemisphere of the brain receive what is called a stroke of the palsy. Let the paralysis be complete, and one half of the system will be rendered motionless. In this case, the mind may will with all its energies—may exert all its mental powers—yet the arm will not rise, nor the foot stir. Yet the bones, sinews, muscles, and blood-vessels are all there, and the blood as usual continues to flow. Here then we have proof the most irresistible, that mind can touch none of these; for what the mind can touch it can move, as easily as what the hand can physically touch it can move. Our proof is so far philosophically conclusive.

It is equally certain your mind can touch some matter in your body, otherwise you could never raise your arm at all. The question, then, arises, What is that mysterious substance which the mind can touch, as its prime agent, by which it produces muscular motion? In the light our subject now stands, the answer is most simple. It is that *very substance* which was distributed in this paralysis, and that is the nervous fluid, which is animal electricity, and forms the connecting link between mind and matter. Mind is the only substance in the universe that possesses inherent *motion* and living *power* as its two PRIMEVAL EFFICIENTS. These two seem to be inseparable, because there can be no manifestation of power except through

motion. Hence MIND is the first grand moving cause. It is the *first link* in the magnificent chain of existing substances. This mind wills. This mental energy, as the creative force, is the *second link*, and stirs the nervous force, which is electricity. This is the *third link*. This electricity causes the nerve to vibrate. This is the *fourth link*. The vibration of the nerve contracts the fibre of the muscle. This is the *fifth link*. The contraction of the muscle raises the bone or the arm. This is the *sixth link*. And the arm raises dead matter. This is the *seventh link*. So it is through a chain of seven links that mind comes in contact with dead matter; that is, if we allow the creative force—the *will*—to be one link. This *will*, however, is not a *substance*, but a mere energy, or *result* of mind. To be plain, it is mind that touches electricity—electricity touches nerve—nerve touches muscle—muscle touches bone—and bone raises dead matter. It is, therefore, through this concatenation, or chain, link by link, that the mind gives motion to and controls living or dead matter, and not by direct contact with all substances. Hence the proof is clear and positive, that the mind can come in contact with, and by its volition control, the electricity of the body, and collect this subtle agent with fearful power upon any part of the system.

It is evident that the mind holds its residence in the brain, and that it is not diffused over the whole system. Were it so, then our hands and feet would think, and in case they were amputated, we should lose part of our minds. If, then, the MIND, invested with ROYALTY, is enthroned in the brain—and if the mind command the foot to move, or the hand to rise, then it must send forth from

its presence an agent, as its PRIME MINISTER, to execute this command. This prime minister is ELECTRICITY, which passes from the brain through the nerves, as so many telegraphic wires, to give motion to the extremities. On this principle, how easy it is to understand the philosophy of a paralysis. The nerve, as the grand conductor of the motive power, is obstructed by some spasmodic collapse, and the prime minister cannot pass the barrier that obstructs its path. In this case, the mind, as the enthroned monarch, may WILL the arm to rise, but the arm remains motionless. But remove that barrier, the agent passes, and the arm must rise. Hence it is easily seen, that all motion and power originate in the mind.

You have now brought before you the connecting link between mind and matter, and through this is shown you the philosophy of the contraction of the human muscles through mental energy. This has ever been and still is considered an inscrutable mystery in physiology. Whether it is now revealed or not is submitted to your decision. The argument in its defense is irresistible.

Having clearly and philosophically established the truth that electricity in the form of nervous fluid is indeed the connecting link between mind and *inert* matter the question now presents itself—If the mind continually throws off electricity from the brain by its mental operations and by muscular motion, then how is the supply kept up in the brain—through what source is it introduced into the system and how conveyed to the brain? It is through the respiratory organs electricity is taken into the blood at the lungs, and from the blood it is thrown to nerves and conducted to the

brain, and is there secreted and prepared for the use of the mind.

It should be distinctly understood how this power operates. Remember mind touches the electro-nervous fluid, moves it—and this fluid moves the blood. Electrical Psychology is the doctrine of impressions, and the same disease that mind, or even physical impressions can cause, the mind can remove, if the patient be in the psychological state. Because mental impressions to any extent we please can be produced upon him. It is therefore immaterial from what source a disease may arise, or what kind of a disease it may be, the mind can, by its impressions, cause the nervous fluid to cure it, or at least to produce upon it a salutary influence.

So one of the great healing principles in man is the *invisible electro-nervous* fluid. This moves and equalizes the blood, and the blood affects the flesh. It is the electricity of the system, under the control of the mind.

All the powers and operations of Nature are lodged in the unseen and finest portions of matter—they pass on through every grade, and end in the gross and heaviest parts. The unseen power that stirs the earthquake, and convulses the globe is the *reality*. It passes through every grade of matter, and ends in rending the solid rocks and hurling cities in the vortex of ruin. The power that moves this globe in its orbit at the rate of sixty-eight thousand miles per hour, is an invisible agent, for all operations and efforts begin in the finest substance in being, which is the unseen cause, and therefore the reality. Hence it is the same in Nature as in the human system. The disease begins in the finest

substance of the body—in the electricity of the nerves—passes on to the blood and flesh, and ends in the bones. There is, indeed, but one common mode of operation in Nature and in man.

The science of Electrical Psychology, being the doctrine of impressions, throws an immense flood of light on the human mind, and its susceptibility to the most strange and unreasonable impressions in the power of man to conceive. There are some minds so constituted, that it is absolutely impossible for them to resist the impressions that others may make upon them. This science unfolds what was considered an inscrutable mystery in relation to the unreasonable conduct of many.

Hundreds of instances have occurred where persons have been charged with murder, have confessed themselves guilty of the deed, and, on that confession, have been solemnly sentenced to die. And yet, before the day of execution arrived, the supposed murdered man was found alive in some distant section, and hurried home just in time to save an innocent fellow-creature from an ignominious death. Turn to the criminal calendar, and you will find some most striking instances of this character, and that, too, in our own country, the boasted land of light and morals. All such persons were naturally in the *psychological state*, and really believed what they confessed. Judges and jurors have yet to learn that no man should be hung on his own confession. If he must die, let it be in the face of the most indubitable evidence, and, even then, let him be recommended to mercy, for often murder, as well as suicide, is committed under some strange hallucination of mind.

Much has been advanced in relation to mind and matter, their various operations,

powers, and manifestations, and the countless mental and physical impressions of which they are susceptible. If the arguments already advanced to prove that mind touches and moves electricity as its prime agent, are not sufficient and entirely satisfactory, try this visible and tangible experiment, the result of which you can witness, and thus test the truth of the assertions made.

Let any gentleman of eloquence, feeling, and pathos lay his bare arm on a table where it shall be perfectly at rest; let him then repeat some impressive poetry, or any prose sentences of stirring eloquence, paying no attention to his arm till his feelings are moved, and at that instant he will see his arm covered with what are called goose-pimples. If he cease speaking, they will gradually disappear, as his mind sinks into calmness. Indeed, he can see them rise and fall with his feelings and emotions. These are occasioned by the redundant electricity which is thrown to the surface by the strong emotions and positive impulses of the excited mind. These pimples rise up at the root of each hair, and as hair is a non-conductor, and resists electricity, so the internal pressure of the electro-nervous force, propelled to the surface by the mind, causes these minute eminences to arise. Electricity is, in its nature, a cold substance. Hence, when the weather is cold, the air, being dense, contains an excess of electricity and oxygen. These, being inspired by the lungs in greater quantities than usual, brace the system, and render these pimples in the same ratio more prominent and visible than in warm weather. This circumstance confirms the proof that it is electricity moved by mind, that causes these to rise when the feelings are excited by an eloquence

that causes even cold chills to pass over the body.

The proof now produced is considered to be absolutely and positively irresistible, and abundant to satisfy any philosophic mind, that electricity is the connecting link between mind and inert matter, and is, therefore, the agent through which the mind manifests its motions and powers. But should this not be sufficient to send a bold and firm conviction to the mind of the greatest skeptic, then carry the proof still farther, and firmly nail the matter beyond any power to remove it. Let the skeptic place himself on an insulated stool, with his arm entirely bare, and charge his body from a powerful electric machine. The hairs and pimples will rise up even as they do under an intense action of the mind. When the body is electrically charged on an insulated stool, even the hairs of the head rise up erect, and the same result follows when the mind is greatly excited by fear or moved by strong and stormy emotions.

If these evidences are not sufficient to strike the skeptic speechless in his opposition, then let him take a needle, and, after satisfying himself that it has no magnetic power to attract the smallest atom, let him insert it in a nerve, and it will become sufficiently magnetic to take up fine iron filings.

We now perceive why the mind, when involved in trouble and distress, has so powerfully affected the body, not only in bringing upon it various diseases, but often sudden, or even instant death. And we moreover see why the mind, when calm, serene, and happy, when buoyant with hope, and animated with confidence, faith, and joy, has produced such powerful and salutary results in removing pains and diseases. We see why, under the energy of such a favorable

state of mind, warts, and even king's-evil, cancers, and various tumors have been made to disappear.

The science of Electrical Psychology is of most paramount importance to the human race, as a curative agent, and should, therefore be understood by all, so far, at least, as to apply it successfully to the removal of disease and pain. It should be practically understood by all medical men. To secure the services of a competent instructor would cost them only a trifling sum, and in the course of their practice it would be worth thousands of dollars to them, and at the same time afford them the supreme pleasure of having saved many a life, where medicine must have necessarily failed. To obtain a good knowledge of this science will require a number of private, personal lessons and a good reference library of books on this subject.

The cheerful heart is health; the cheerless heart is disease. When a person has a cheerful heart he shows it in his body; he stands more erect; he has more elasticity in his step, he has more energy in his movements, he has more electricity in his action, he has more magnetism in the effect of that body on others. It shows itself in the head and face. The brow is smoother, and shows no malice, the lines of care are slow to come, the corners of the mouth tend upward, the eye takes on more lustre, the face has more of life. The light within shines out through the translucent curtain of the flesh and marks the face with the heart's goodness. The smile of the heart comes out to the surface. President Taft is called the man with the chronic smile, and in his case it is probably automatic—either a structural formation or a crystallization of cheerfulness. In

either case, it is a blessing to him and a pleasure to others. The smile need not be very pronounced, but the features will always be ready for it and will be suggestive of it. Charming is the face behind whose curtain laughter ever sits, throwing its light through it and on all around.

The spirit of continued cheerfulness and hopefulness is expressive of many virtues, some of which, being beneath the surface, are commonly overlooked. But the truly hopeful and courageous one does not feel the necessity of having his good deeds heralded from the housetops. It is sufficient that he himself knows of them and of the heroic spirit which prompted them. From the occultist's standpoint it may be seen how the power gained and thus expressed and held constantly makes itself felt, and that in the long run the brave soul must be accepted and appreciated at its true worth.

Let us today content ourselves with power-gaining, with acquiring the spirit of hopefulness and contentment, knowing that it will ever act even while externally inactive. "A cheerful spirit is a continual feast" which we each may have by going to its true source within.

It is a wonderful thing to be "led of the spirit" into all good. It is worth our while to inquire how such leadings may be obtained. They can be obtained by living the higher self. Through the habitual practice of true thought-concentration, we may keep closely in touch with the higher self and thus awaken from within, a steady flow of vibratory power, direct from the higher self. Blunders, wrong judgments, accidents, obstacles, etc., are not very likely to then come to us, simply because we are not in

their current, but are in the force-currents which carry us away from such things and they away from us.

Let us spend more time in getting ready or in power-gaining, and less in power-spending if we would lessen our labors and multiply results. That is the way to organize victory. The rule may be modified to suit nearly all purposes, conditions and circumstances.

Cheerfulness shows in the mind. Through its effects on the nervous system it keeps up a healthy brain action, and thus keeps the mind sane and strong. The cheerful mind does not get enveloped in mists, and can always see out over troubles. Its eye does not become dim; it can recognize truths and can apply them. To the cheerful mind, business problems are more easily solvable, and complex difficulties become simple. The cheerful heart sees all and not parts of life, while the gloomy heart sees only the evil and the dangers. If we have cheerful hearts we can

“Find tongues in trees, books in the running brooks,
Sermons in stones, and good in everything.”

Cheerfulness must originate within. It is a mistake to think that it belongs to one's circumstances. Money does not make the heart cheerful, though it is an instrument which the cheerful heart may use in giving good cheer to others. Nor is good cheer to be got only from friends, it is rather to be given to friends.

Ella Wheeler Wilcox happily sings:

“’Tis easy enough to be pleasant,

When life flows along like a song;

But the man worth while, is the man who
can smile
When everything goes dead wrong;
For the test of the heart is trouble,
And it always comes with the years;
And the smile that is worth the praise of
the world
Is the smile that comes through tears."



CHAPTER V.

HOW TO OBTAIN CONTROL OF OTHERS.

Having clearly placed before you those interesting points that involve the ever sweet and pleasing doctrine of sympathy, instructions will now be given you how an individual can be *electrically* and *psychologically* controlled. This is a subject involving vast utility as a curative power to the sick and distressed, and is therefore full of deep and stirring interest to every feeling heart. To control is to cure. In order to affect an individual, and to successfully control his mind and muscles, it is, in the first place, necessary that he should stand in a *negative relation* to the *operator* as to the *doctrine* of impressions. Some persons are naturally in this condition, were born in it, live in it, and will die in it. Others are not in this state and hence means must be used to bring them there before they can be controlled. In order to determine whether an individual stands in this negative relation to yourself, as the operator, you must first proceed to take the communication. This is invariably and philosophically done through the medium of two points. It makes no difference whether it be effected by visible contact or otherwise, it is still done through the medium of two points, or the negative and positive electric forces, and through the same nerve, or family of nerves, that constitutes, phrenologically, our individualism or personal identity.

It is evident that the *positive* and *negative* forces of the two electricities pervade all Nature. These two forces not only permeate,

more or less, all substances in Nature, but they also unceasingly emanate from them in electric circles. Hence, as man is a part of the universe, he constantly takes into his system large portions of electricity with the air he inspires, with the water he drinks, and with the food he eats. And by mental and muscular action, and the common operations of animal life, he unceasingly throws it off through the nervous force. On passing from his system into the surrounding elements, it forms around him his electric or magnetic circle. Hence, when two individuals come within a certain distance of each other, their circles meet, and touch each other at two points. And if one of these individuals is in the electro-psychological state, the communication will be taken through the positive and negative forces. And though this communication was taken without personal contact, yet it was done through the nerve that constitutes our individualism or personal identity. A communication in this manner can be established with those persons only who are very sensitive, and only about one in twenty-five is naturally in this state.

It is, however, certain, that no effect can be produced till you establish a thorough communication between yourself and the subject through the nervous force of the organ of Individuality that constitutes his personal identity. And as the centre or moving nerve of this organ has sympathy with all the voluntary nerves of the system, and as they reciprocally affect each other, so you can establish a psychological communication by touching any part of the system where voluntary nerves are located, and particularly of those individuals who are very sensitive and impressible. But the most nat-

ural mode to get a good communication, and the one least liable to be detected, is to take the individual by the hand, and in the same manner as though you were going to shake hands. Press your thumb with moderate force upon the ULNAR NERVE, which spreads its branches to the ring and little finger of the hand. The pressure should be nearly an inch above the knuckle, and in range of the ring finger. Lay the ball of the thumb flat and partially crosswise, so as to cover the minute branches of this nerve of motion and sensation. The pressure, though firm, should not be so great as to produce pain or the least uneasiness to the subject. When you first take him by the hand, request him to place his eyes upon yours, and to keep them fixed, so that he may see every emotion of your mind expressed in the countenance. Continue this position and also the pressure upon this *cubital nerve* for half a minute or more. Then request him to close his eyes, and with your fingers gently brush downward several times over the eyelids, as though fastening them firmly together. Throughout the whole process feel within yourself a fixed determination to close them, so as to express that determination fully in your countenance and manner. Having done this, place your hand on the top of his head and press your thumb firmly on the organ of Individuality, bearing partially downward, and with the other thumb still pressing the ULNAR NERVE, tell him—*you can not open your eyes!* Remember, that your manner, your expression of countenance, your motions, and your language must all be of the most positive character. If he succeed in opening his eyes, try it once or twice more, because impressions, whether physical or mental, continue to deepen by repetition. In case, however, that

you can not close his eyes, nor see any effect produced upon them, you should cease making any further efforts, because you have now fairly tested that his mind and body both stand in a positive relation to yours as it regards the doctrine of impressions.

Still another mode of communication has been discovered, which is far preferable to the one just mentioned, is supreme over all others, and will remain so. This is the MEDIAN NERVE, which is the second of the brachial plexus. It is a compound nerve having the power of both motion and sensation. It is located in the centre of the upper part of the palm of the hand near where it joins the wrist. In order to take the communication through this medium, you must take the subject by the hand with the palm upward, and place the ball of your thumb in the centre of his hand near the root of his thumb, and give a moderate but firm pressure. The astonishing nature of the impression can only be equaled by the result produced.

After you succeed in closing the subject's eyes you may then request him to put his hands on his head, or in any other position you choose, and tell him, *You can not stir them!* In case you succeed, request him to be seated, and tell him, *You cannot rise!* If you are successful in this, request him to put his hands in motion, and tell him, *You can not stop them!* If you succeed, request him to walk the floor, and tell him, *You can not cease walking!* And so you may continue to perform experiments involving muscular motion and paralysis of any kind that may occur to your mind, till you can completely control him, in arresting or moving all the voluntary parts of his system. When this is accomplished, we say,

for the sake of convenience, *he is in the electrical state.*

You may, perhaps, not be able to affect him any further; and as you can not know how this matter stands without the trial, so you will next proceed to produce mental impressions by operating upon his mind only. If he is entirely in the state, you can make him see that a cane is a living snake or eel; that a hat is a halibut or flounder; a handkerchief is a bird, child, or rabbit; or that the moon or a star falls on a person in the audience, and sets him on fire, and you can make him hasten to extinguish it. You can make him see a river, and on it a steamboat crowded with human beings. You can make him see the boiler burst, and the boat blow up. You can change his own personal identity, and make him believe that he is a child two or three years old, and inspire him with the artless feelings of that age; or that he is an aged man, or even a woman, or some renowned statesman or hero. You can change the taste of water to that of vinegar, wormwood, honey, or of any liquors you please. In like manner you can operate on his hearing and smelling, as well as on his sight, feeling, and taste. When you can produce such mental hallucinations as these on all his senses, or thousands of others that may suggest themselves to your mind, we say, for the sake of convenience, that he is in the *psychological state.*

All, with few exceptions, can be, by perseverance, brought into this state. Some are naturally in it—some are brought into it by *one sitting*—some by *two* some by *three*—and some may require a *hundred sittings* of half an hour each before they can be brought to the participation of this inestimable blessing. No two individuals are alike

impressible in any thing whatever, whether it be mental effort, moral power and moral suasion, or physical endurance. Hence we should not be surprised, that they all differ from each other as to nervous impressibility in this science, and that, too, in the same ratio as they may differ in their phernological developments and cerebral excitability. It is enough for us to know on this point that no two individuals are in any respect exactly alike.

CHAPTER VI.

HYPNOTISM**AND ITS USE.**

Having been endowed both naturally and by cultivation with that peculiar power over the elements of diseased action, known in the Apostolic times as the "gift of healing," by which the sick are restored to health without the use of medicine; and having had considerable experience in the treatment of different forms of disease by its exercise, we have felt it a duty to communicate to the public the results of that experience.

The principles upon which this practice is based are founded on truth, and have been so demonstrated to the satisfaction of critical investigators. The facts concerning its power have been realized by thousands of persons in this and other countries within the last few years. It is resorted to by constantly increasing numbers as rapidly as prejudice is made to give way; and there can be no doubt that as soon as the mass of mankind are convinced of its utility, it will necessarily be brought into general use. It has already been recognized by prominent medical men, who recommend it for its unquestionable efficiency.

Magnetic Treatment differs from all other systems. The power must exist with the physician, also the ability to transmit it to others. What is called power, is the Nervous Vital force that gives and sustains all animal life. When the human body becomes

deficient in this Magnetic Vital force, disease is the immediate result. All forms of disease have their origin in the disturbing of Vital force. This Vital force is the magnetic or electric currents that pass through the nerves.

Thus we see that in the great laboratory of nature there are valuable forces already prepared for our use, which if properly applied, can be made a great blessing to the human family. They invite us to partake of the bounty spread before us as a gift from heaven.

The curative process is effected by the power of Nature, yet it is often the case that something else gets the credit. All that any plan of treatment can do is to assist her. That kind of practice which is not productive of direct injury, by creating other forms of disease, is the one most needed to supersede others which do not harmonize with nature. Magnetism assists nature when medicine fails. The cures performed by it have often been in cases which had been experimented upon by the use of nostrums, and by many of the well known remedies, until the disease had become chronic; and this was the last resort. Sometimes the disease is eradicated immediately; at other times the magnetic force gives an impulse, which sets the life current in motion, but time is required to effect the cure. In the latter, the physical system goes through a chemical change, the vital forces being in-

creased more naturally than by any other known practice. Some of these cases have been pronounced incurable by some of the highest medical authorities. Such are not now uncommon. The plan of treatment is entitled to be ranked as a legitimate calling, certainly as much so as those which though more popular, are less effectual, and cannot compare with it.

Why is it that among physicians prejudice exists against the practice of vital magnetism? To our mind the reasons seem to be first, that it involves much more labor, and takes more time; hence it is less profitable. A physician will get as much for writing a prescription as a magnetizer would for spending from fifteen minutes to an hour with his patient. Then there is no opportunity to get a commission on prescriptions which is a source of great profit to some. Again, it is not popular, nor according to the rule which they have laid down for themselves. Many physicians have removed beyond the narrow limits of these restrictions, and are proving themselves more effective in power than the tree which produced them.

Many distinguished physicians have left on record their views in relation to the use of medicine, expressing the opinion that the practice of medicine is inadequate to the needs of the public, and that as to the use of drugs, the less that is employed the better for the patient. That this is a fact,

physicians confess to almost daily. But it must not be inferred that this is meant to be in antagonism with Medical Doctors; on the other hand they are considered friends for they turn over to natural healers their chronic and supposed incurable patients. Many physicians have taken a sort of post graduate course in the science of Modernized Natural Healing, and nothing could be more beneficial to the physician aspiring for complete success and popularity, than this course of instructions.

There is a very common superstition among popular medical men, of the antediluvian school, that the phenomena of magnetism (or hypnotism) are the concomitants of hysterical states of the nervous system. But there is, here and there, a broad-hearted and knowledge-loving physician, who is capable of putting a rational question with an honest incredulity. A loss of vital action is nothing but a loss of balance between inherent forces, which are positive and negative, or magnetic and electrical. Yet it is not claimed that currents generated by the metallic or mineral battery can ever be made to act as a substitute, because the principles of life are as much more fine than atmospheric electricity as the latter is more delicate than the water of our lakes.

Therefore, Modernized Natural Healing is to be recommended in all kinds of diseases. You must have an active will to do good, a firm faith in your power, and an

active confidence in employing it. Hypnotism is a useful, an invigorating, and a sublime agent for energy and health. It is the all pervading sympathy which connects us with the absolute condition and sufferings of our fellow men. These practical directions and excellent suggestions may help to awaken thought on an important subject. Hypnotism is to be one of the great remedial powers and agencies. Medical men must adopt it, and will.

We are not called to prove and demonstrate that such an agency actually exists, as the one so long known as Hypnotism. It has afforded its own evidence; and he who is candid and intelligent has little difficulty in arriving at conviction. For such only do we care to write. We have neither time, patience nor energy, to waste outside.

Whatever of doubt and uncertainty exists in regard to this agent, hangs equally heavy about every remedy employed. "Many things are uncertain in this world," says Dr. Oliver Wendell Holmes, "and among them the effect of the large proportion of the remedies prescribed by physicians". It is a fact that the same medicine will exhibit different phenomena in the hands of different prescribers, or administered to different patients, indeed, so manifold are these variations, as also the diversity of creed among physicians, that it is more than a question whether there exists an art more uncertain than the Medical. The more

learned in the calling are generally the most skeptical. It is partly because they have not yet attained the true starting-point for observation; and partly because the secret of the potency of remedial agents has not been penetrated. Hypnotism has in it nothing contrary to common sense, except in the minds of persons who ridicule everything which they do not understand, and affect to despise what they have not the facility to possess. Such learn what they know, as the brute animals do, only adding such reasoning and combining faculties as they, by virtue of their humanity, chance to possess. It is not logic to attribute things to the imagination, as though that was proof that they were unsubstantial nonentities. The imagination of a mother will rule the development of her child, as we have numerous examples. A faculty having that power, is an entity of the most energetic character, and real in the most emphatic sense of the word.

The drugs employed by physicians in many instances, have their principal virtues due to the imagination, or perhaps the faith, of the prescriber or patient; while, in other cases, the drugs are themselves magnets or magnetized substances. It is therefore the physician, rather than the medicine, that should be looked to and depended upon for the healing virtue. The medical knowledge which is now taught is insufficient for the purposes of the healing art. It consists too

much in uncertain conjectures and pride of opinion; while it, to a great degree overlooks the means which exist on every hand, and especially the instinct common alike to human beings and animals, which impels them to seek that which is needful and to shun the unwholesome. Our doctrine on the contrary is founded on a genuine and unquestionable experience, from which, as from an inexhaustible fountain, there flows an unceasing current of most vital truths.

That Medical knowledge is taking a new departure is palpable on every hand. Even those physicians who have settled down into the chaotic mire of atheism and materialism are vociferous in their proclamations about the advances of Science. While they do not quite know what they are saying, and their auditors and admirers do not well understand the sense of it, the fact is patent, nevertheless, that humanity is entering upon a new era, in which the former dogmatisms and half knowing will pass away. We have no occasion, therefore, for unfriendly dispute without wandering from the path to engage in controversy with the servant of the Twilight.

The art of curing disease by the agency known as Magnetism is very old, perhaps the oldest method that was ever employed. It is the first that instinctively suggests itself to the friend of the sufferer, to the mother, the wife, or the sympathizing neighbor. That one person can influence another

In the way commonly denominated magnetic, is a fact now very generally known, and it no longer compromises a person's reputation for good sense and intelligence to admit this. This "virtue" or dynamic potency, is an actual entity, an endowment of our physical life, and capable, when rightly employed, of assuaging bodily pain and removing disease. It is not a boon which only a few enjoy, but a general property of living beings.

It was an old notion that for hypnotism to be successfully applied, the patient must be put to sleep. This is a great mistake. It has been the cause of great wasting of time and energy. All that is required is to be brought into a susceptible condition. The sleep is useful therefore only in so far as this is occasioned. The attention of the physician duly fixed upon the patient, and particularly upon the region of the body which requires treatment, is the principal thing required. The patient will become conscious of a particular sensation, better known than described: often an aura or cool breeze resembling that of epilepsy, or a peculiar sense of warmth, or a pricking feeling, or perhaps a slight numbness. This peculiar sensation will be more or less vivid as the patient is more or less sensitive. In this condition the will of the physician, or his simplest suggestion, has become a spiritual force, acting in harmony with the mind and will of the patient to the end of influenc-

ing beneficially the unwholesome states of the body. Every disorder which will admit of a cure will give way to the agency. There is not the reasonable shadow of a doubt in the matter. The simple suggestion of the experienced magnetic physician, even when made in silence, without audible voice, will increase or diminish the action of the heart, change the breathing, affect the functional movements of the stomach, liver, kidneys and intestinal canal. The blood will be sensibly modified in character, both chemically and physiologically. The vital of any organ of the body can be controlled; any part may be rendered insensible to pain; the nerves quieted; and, in brief, the specific effects of a medicine may be produced, without the always evil and objectionable morbid accompaniments.

By following up this treatment, a complete revolution will be made in the functional action of the body, and the organism itself will undergo a beneficial and permanent change. The effects which are produced by the magnetic power and other operations, will be carried over into the normal state, and so hold good as a condition of regained health.

The faculty of magnetizing exists in all persons; but all do not possess it in the same degree. There are many reasons for this superiority of individuals over others on moral and physical qualities. In the former

respect, there is required confidence in one's own power to accomplish the desired result, energy of will, facility in concentrating the attention and holding it thus fixed, kindness of feeling, patience, calmness of mind, and entire devotion to the matter in hand. The person who is deficient in these particulars will hardly become a good magnetic physician.

The physical qualifications are essential. Good health is one of the very first of these. There is besides a peculiar power, different from that which lifts burdens or moves heavy objects. Its existence and the degree of energy possessed in this respect, are only known by trial. It will be perceived at once that some persons have magnetic power superior to what is possessed by others. Indeed, this virtue is so great in some, that they have to moderate it. The direct action ceases when the physician suspends the energy of his will in that direction; but the peculiar communication once established, the virtue will be transferred to the patient by the receptive condition which has been induced. Confidence in the efficaciousness of hypnotism is of very great importance; nevertheless it is not absolutely necessary.

The office of magnetic treatment, it will be perceived is to arouse and set in action the vital force. It can do no more. Persons who have taken much medicine are less benefited therefore than those who have been

less unfortunate. Nevertheless, this is no reason why medical treatment, and magnetism may be employed together. The administering of remedies is greatly favored by the auxiliary and their efficiency assured. Hypnotism quiets nervous movements and convulsions, relieves pain, and so puts the patient in a condition to use remedies to advantage, which perhaps it had been impossible before to administer.

Hypnotism often assuages a fever and moderates the paroxysms; puts a stop to delirium diminishes the excitement of the nervous system, and, at the same time, imparts or increases strength. It quickens the circulation of the blood and augments the vital activity. Nevertheless, it requires great care and discretion in such cases; and therefore a very judicious and experienced operator is required. In local inflammatory disorders, which are active in the more important of the viscera, wonders have been performed.

Ulcers and scrofulous diseases, which have exhausted the resources of medicine have been healed by hypnotism. Epilepsy affords the most convincing proofs of this agent. The violence and frequency of the attacks have been diminished, and many patients have been cured outright. Paralysis is benefitted in like manner, the lame walk, the blind see and the benumbed recover sensibility. Rheumatism is one of the dis-

eases most certain to be relieved. Pains caused by stoppage of perspiration are almost always cured. Neuralgia disappears as by magic.

Consumption is a form of disease in which great benefit is derived from this practice; it assists nature's efforts, giving strength to throw off effete matter, and recuperate the general tone of the system.

Dyspepsia, and habitual Constipation are relieved in the same way. Tumors have been known to dissolve and pass away after magnetic treatment. Magnetic treatment is highly beneficial in the diseases peculiar to females, and in the conditions which predispose them to disease. The pale and emaciated appearance of young girls accompanying derangement of the menstrual function, readily yields to its vivifying influence.

In cases of Paralysis and Insanity it has not its equal for power to re-establish an equilibrium in the relative condition of the mental and physical functions. We do not believe that all that is necessary to sustain the physical body is to be found in hypnotism alone. In order to live properly and secure the enjoyment of vigorous health, we must eat and drink of the food placed within our reach, that meets the real wants of our nature.

Intoxicating liquors should never be used as a beverage. They are unnatural stimulants, which blunt the sensibility so that persons using them habitually, require constant-

ly increasing quantities to produce the same effect. We are of the opinion that their use as a beverage was never intended; and the sooner they are discontinued, the better for the consumer, his country and the world at large.

It is a well attested scientific fact that tobacco is a poison. Its effects upon persons of a nervous temperament are produced gradually; but like those of opium and intoxicating liquors, they are sure; and if indulged in to excess, will finally produce injurious consequences to the whole physical system.

We would advise those who are willing to try to break up the habit to procure a small quantity of Gentian root, and use it as a substitute for spirituous liquors, tobacco or opium; and when the acquired appetite has been abated, discontinue its use. Smoking gives great offense to persons of delicate and unperverted sensibility. It is a custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs.

There is another habit widely prevalent, which is a source of serious evil, being destructive of both physical and mental powers. We refer to the secret habit indulged by both males and females, and which causes a rapid waste of the material life. It destroys those who are the most innocent in all other respects, and those of the brightest intellect.

We have known cases of imbecility to originate solely from the victim's being addicted

to this habit. Hypnotism was the only remedy that produced any beneficial effect, after medication had been tried for years without success. It is almost impossible to restore the nervous system to its natural tone and vigor, after being addicted to any of these indulgences, except by hypnotism.

By living a true life, in obedience to the laws of hygiene, the business of the physician would be in a great measure superseded; quacks, electric belt "Free Recipe" and other swindlers would be driven to a more honorable business.

Hypnotism is nature's curative; and, in one form or another, will remove diseases amenable to treatment, and benefit others which are not.

If Hypnotism had in our times, been received by the scientific world with the dignity and patient love of investigation becoming the character of men of extensive knowledge, and philosophic power of thought, or even of high conscientious professional feeling, we might have hoped for some decent attention to the series of truths which we find to be leading us on step by step to the highest pursuits that can engage the studious attention of man.

Reflecting on the extensive view opened to the religious aspects of our science, and its intimate connection with the philosophy of that code of morals which constitutes our rule of life, one could not be impelled to make this a chief consideration in the treat-

ment of it. We proceed naturally to our views of Forces, and to point out the trains in which Natural, or Physical Forces proceed, we may simply remark that Hypnotism must be held to embrace attraction and repulsion, and that these form the elementary ideas of all the numerous forces in nature.

It must be borne in mind that we are still in presence of a magnetic law, which determines the existence of magnetic polarities. Proceeding with these laws, we observe the law of evolution regarding more complicated germ cells in animal existence, but still obedient to magnetic laws of polarity. Thus are the evolutions of forces to be traced from the lowest grades of mineral crystal force by successive gradations up to that magnetic vital force culminating finally in the magnet, or grand crystal, Man, who remains subject, even in the operations of his mind, to an inexorable magnetic law, acting through his phrenological organs, either from the force of his own soul, or from the force of the will of another. The forces here indicated can be proved to exist by not only legitimate logical inferences, but by demonstrable facts founded on experiments repeatedly performed by the investigators of the science of Hypnotism—who are the witnesses to an incessant pouring out of truths of the most captivating nature.

We must in proper place occupy ourselves with important considerations on the mag-

netic influences exerted upon the human being from extraneous sources, and devote special attention to the transmission of the influences from one human being through the frame of another. These may be found to relate to the operation of forces exerted by agencies in the atmosphere upon our brain and nervous system; constituting much more completely than philosophers have yet been able to see the motives to human action.

The connection between the force of Hypnotism, and the phenomena of pain, the varieties of sleep and wakefulness, health and disease, will, it is hoped, be made clear, together with the connection between sleep and somnambulism, the true philosophy of the power of the human will, the explanation and illustration of dreams, and then will glide naturally into the phenomena of a most extensive philosophy, which has obtained the name of Spiritualism, a true but much abused science.

We propose to show that Hypnotism is a force which can alleviate the most agonizing suffering—which can cure painful cancers, and other malignant diseases—which without endangering life can render the patient insensible to pain under the surgeon's knife, and in the throes of a painful labor, which can raise up from the deep insensibility of the last stage of fever a dying patient—and which can do far more than all this, viz., cure by its vital and healing efficacy the

frightful suffering arising from an attack of the gout in the peritoneal membrane of the abdomen, for which, I was told, that fourteen of the most eminent physicians and surgeons had failed to suggest any means of relief. May we not assert then that through the agency of this force God has enabled man to wield a power almost divine?

We may safely aver that, notwithstanding all the obstructive opposition offered to Hypnotism, no train of facts, properly catenated, and logically generalized, can legitimately lead to conclusions more important or more philosophical.

The highest grade of the force to which we affix the name or title of Hypnotism is the magnetic force that resides in the magnet man. Magnetism being the great trunk force of nature, or Sir Isaac Newton's force of Universal Gravitation, embracing centripetal and centrifugal forces, or the antagonisms of attraction and repulsion; we may assume as a general proposition that all the forces in nature being reducible to these two antagonistic powers are in fact but emanations in various series of modifications from the great primal force. We attribute then all the forms and shapes in nature to the numerous series of gradations of forces, which it has pleased the Almighty Planner of the Universe to create as his agents, and by which His Will is manifested.

If we be capable of reflecting, even a

little, on what is known of the laws of magnetism we may feel assured that no denizen of our earth, which is acknowledged to be a magnet, can escape from the influence of the laws of magnetism.

Atheism and Hypnotism are quite incompatible, and I propose to show that without the facts of Hypnotism it would be impossible to sustain the doctrine of the existence of a Deity. Matter is essentially inert or passive. The brain is matter and cannot possibly act without force urging it to act; for like all other matter, when denuded of magnetic or vital force it is dead and unable of itself to move, much less to think. The advocates of the materialistic doctrine of the nervous system, must therefore ultimately abandon their dogma, that brain matter is the basis of the thinking power of man.

If the power exists, the brain thinks in virtue of that power. The process of life is renewed at each inspiration and the man acquires continually new force, which is propagated to the brain. and this constitutes the power superadded to that organ. How is this power proved? By the fact that the brain is enabled to think, and that thinking, it is enabled to will. Man is a magnet, made up of many magnets; and not only can all this be demonstrated, but we are led to know that we are each of us surrounded by a magnetic

sphere of force. This last fact is perhaps the most important of all.

These considerations lead to reflections on the harmonies of nature, and prove to us that Hypnotism, whatever certain members of the scientific world may have been pleased to think of it, is a science, not only well worthy of our most assiduous study, but that it explains phenomena which have puzzled the greatest thinkers of the world. We have gone over the ground which has led us to the conclusion that is adopted on the faith of the correctness of our theory of the infinite gradations of force that all force is not only conservative, but creative, that is to say that a part of the Almighty Will accompanies every manifestation of force.

We have seen that all matter is arranged in series; that it is subject to forces; and that these are as completely subject to the law of series as the inert or passive matter they are destined to control. They do not only control it, but in the higher conditions of organization they are called upon to control more than the arrangements of form they assist in fashioning. What is man's will? How is it often perverted? We may be told man's will is not a force. We contend that it is not only a force but a mechanical motive power.

What is the meaning of perfect health? We are told there is no such state of existence, because we can never live in a Garden of Eden. Perfect health implies

the normal performance of the functions of the whole body. But it must be remembered that we live in a state of society in which we can not accustom ourselves to the habit of self-control. We must be assured that without self-control we should be ill, even in that delightful garden in which our first parents wandered with so much happiness. How did they manage to lose the privilege of self-control? Precisely as we daily manage to swerve from the paths which lead to perfect health. If we were asked to define what we mean by the words we use, we should reply, a sound mind in a healthy body. We are proceeding to take the calibre of our own meaning. It embraces a large area. Our readers will be surprised at our introduction into this work of the idea of religion and piety. We cannot help it. Without both of these considerations we cannot hope to attain perfect health.

We now demur to the doctrine that we are amenable to our own evil propensities, and are at the same time justified in expecting to obtain the advantage of good health. To many this may be very tedious; but our work is on a set of diseases which defy the resources of the medical art, and we must boldly grapple with all the causes productive of them. At the bottom of the whole lies the absence of the habit of self-control. That is the great evil of social life. That is the social evil. We may seek

far and wide for the causes of misery and its attendant poverty and we shall invariably find that want of self control can be traced at the root of all their causes.

We are sufficiently aware of the difficulties which lie in the way of those who try to make the world wiser than it is. We are not ourselves so good as we should be. We are so much given to follies that when we reflect upon them we feel quite ashamed of ourselves. But, we argue, is there anyone amongst us who could not honestly say the same of himself? There are very few of us so perfect as we should like to be. This, however, is no reason why we should not examine into the causes of our follies. Having arrived at the origin of the evil, we have only to wade through the shallow waters of repentance, and we are again washed clean. Do we hold the doctrine that being clean we have the right to plunge again into the foul waters of sin? We are far from advocating so very wide an idea. We know that no man can return to bad habits without degradation. We know that degradation implies a dereliction from right principle. Where is the eve of the day of regeneration? Certainly not in the relapse into the follies and errors of our former vices. We are not aware of our own proneness to slide into the causes which deteriorate our mental as well as our bodily condition.

We feel that we should like to become

wise in the knowledge of curing the evils which beset us, but we have not the courage in order to probe ourselves to obviate the causes of those evils. If we ask our gouty friend to reflect on his past life the chances are that he will jump down our throats for that which he considers as our impertinence. How few are the men who acquire gouty habits who do not lose the power of calm reasoning. They are notoriously an irritable race. Their irritability often leads them to conclude that everyone is wrong except themselves. No matter if you can bring abundance of evidence to prove the insanity of their conduct it is of no avail. You are wrong not because you are really so, but because you have told the truth, which is disagreeable to a man who is wilfully blind. They have a pigheaded desire to continue in a course of ignorance and folly. We have now no alternative but to show the strong grounds on which we rely for public confidence, and to denounce in unqualified terms the stupid obstinacy of those opposed to us. We are sorry not to be able to find excuses for those who have been led on to their own destruction by their own morbid folly, by their own overweening conceit, or by their pernicious habits of intrigue. Time hastens on but these men appear to believe they have power to crush the events which time pours forth. We are sorry for them, and sorry moreover for the destiny which urges us to

the higher mission we have chosen. We cannot compromise. We have but to comply with the inevitable mandates of our fate. Truth requires of us the severest sense of duty, and that sense of duty is quite imperative.

But the misfortune is that the besetting sin of vanity is so overwhelming that they will not consent to go to school again. Often have the great celebrities of the day replied, when urged to look into facts relating to the highest studies that can occupy the attention of men, "Do you intend to force us to go to school again?" This is one of the great stumbling blocks in the way of progress towards knowledge. Men glory in their vanity, instead of being humble philosophers. One might almost say the whole College of Physicians is tinctured with the silly sin of a love of self-glorification.

Numerous are the occasions on which men fly from the point when pressed to give a reason for their desire to obstruct the increase of knowledge. Our office is that of teacher, that of promulgator of truth; and we cannot condescend to care for the opinions of cliques. Time will settle them. For the most part they are wanting in moral courage, and when they read the steady and cogent arguments advanced against their pet notions there is a great probability they will change their cowardice for the safe valour which delights in associating with the

majority. At all events, fear does not become us. We proceed towards our goal, fearless of all consequences. Those who have cautiously abstained from meddling with hypnotism, in the hope that the public will pardon them, are much mistaken. They will get their share of blame. What their position? The world is advancing in knowledge. It walks on, with giant strides, on all subjects connected with physical science. The civil engineer is the leading man of the time. He studies all that can possibly relate to the pursuits in which he is engaged. He taboos no branch of new science. He is ready to listen to facts, come whence they will. Even the old-fashioned clergyman thinks it time to walk into the fields of physical science, and cull here and there a bunch of sweet-smelling knowledge, to heighten the aroma of his odor of sanctity. But the medical man, call him by the title best suited to gratify his empty vanity, and never was there a time when this frivolous weakness was so rife, the medical man must turn up his nose at Hypnotism.

They would not for the world be questioned on Hypnotism. Their views on the subject are vague. They have no idea of being edified by the few who have looked into the matter; they think the best way is to pronounce a decided judgment against it. "First there is really very little in it." "The effects are so uncertain." Then,

"Whatever there may be in it, it is so mixed up with immoral tendencies" that their advice is not to look into the matter at all. Then, it has ruined the reputation of every one who has taken it up, and deservedly so, for it absorbs the whole attention from practical pursuits. These, and other equally veracious statements are hazarded by those whose profound ignorance seeks a refuge in the generalities of base detraction or more cowardly slander.

Hypnotism needs no defense from such men. It is on its last legs when such men favor it with their notice. It is not necessary to have recourse to their assistance to enable the world to emerge from ignorance. Our object is not to bewilder, but to state with calmness the vast importance of a science which has been shamefully, and one might say wickedly, opposed by the narrow bigotry of professional cliques.

We are not one of those who cry out at being selected for a noble mission. It is felt that we cannot but be distinguished for a love of truth. Independent of the history of an atrocious conspiracy to promote our ruin, we are clear that time must develop the conviction in the minds of the public that the work we are now producing will carry its weight. We are engaged in proving that the history of the human mind, the progress of knowledge of religion, the efforts of science, all combine to elucidate the truth of the propositions we have

undertaken to lay before the world. We may not be able to go so far as we would wish, but we can, at all events, make it clear that man is surrounded by influences which at once keep him in life, and are the sources of all his mental, moral and religious phenomena. If we can show that all these are linked with Hypnotism, we need be under no apprehension but what we will be able to enlighten mankind.

When we made up our mind to put forth our views we were sure of one thing, that of an earnest desire freely to investigate the truth, and having found it, not to be alarmed at any of the consequences which might attend upon its publication. Truth is arrived at by a severe examination of facts. Facts are here stated boldly. If they can be impugned, let those who have the capacity as well as the courage to deny their existence, come forward and confront our statements. We know it is easy to deny, but we are ready to prove, and prove our veracity. This is not an easy task. In the present state of our knowledge, one of the most difficult questions to answer is: What is force? It is as difficult to define the word force as the word soul. If you define the one you accomplish the definition of the other. In its widest acceptation we should say the idea includes all motive power. We know when we think of matter it is only inert or passive substance. Force, on the contrary, is not substance. It may be brute

or sensitive or intelligent. The terms are not only strictly applicable, but are often applied by us to indicate the nature of the force we desire to distinguish. In its simplest acceptation we should say that force is the unseen agent in the production of change. If it be true that matter be quite inert, then it must follow that no change can be produced without the interference of force. But force is attractive or repulsive. It attracts particles, or masses of passive matter towards each other, or it repels these passive substances from each other. We must imagine that before force acted upon them they were static or stationary. But, in fact, no matter can be quite in a static condition. God, having said: "Let there be light, there was light," and upon that instant the great trunk force of gravitation with its centripetal and centrifugal powers were ushered into existence, to rule the passive inert matter of the universe. Centripetal forces mean forces which attract to the centre of a spheral magnet; and centrifugal forces mean those which repel from the centre of that magnet. They are then magnetic forces. But all magnetic forces permeate the magnets in which they are destined to take up their abode. They permeate every particle of the magnets, and not only this, but they shed their influences spherally around those magnets, forming in the language of the men of science a magnetic aura or sphere of

force around them. We, human beings, as well as all animals, vegetables and minerals, within the magnetic sphere of this magnetic earth, must necessarily partake of the magnetic influences emanating from the grand trunk force of Universal Gravitation. We must inevitably be subject to all conditions of our residence on this earth. If all under the operation of magnetic influences or laws, become magnets, it is very difficult to conceive how we can escape from the powers of those forces which permeate us and make us really and truly magnets.

CHAPTER VII.

MAN A MAGNET—THOUGHTS ARE THINGS.

Set no limitations on your possibilities. Your thought has power to do for you whatever you want to do. Your strength is in proportion to your courage, knowledge and faith. Your starting point is yourself. By understanding yourself, you will understand all that exists, have command of all power, and get on that indestructible line which connects you with natural law. True strength is mental strength, which can and should be applied to practical needs and everyday duty—that true line of advancement.

Thinking correctly involves doubts; doubts are perplexing. They must be satisfied before we proceed. Nevertheless, though they correct our rapid progress they are the forerunners of truth. For he who does not doubt cannot feel satisfied that he is not mistaken. It is after doubting that we become sure that doubts serve as the landmarks of truth. Few, then, can be said to be thoroughly religious, in the philosophical sense, who have not doubted at some period of their lives. But this is more a question of theology than of physics. We hold that all theology is based on physics, as we hold all the psychology is based on Hypnotism. He who writes on psychology makes a sorry hash of his book in these

days of facts if he be ignorant of Hypnotism. All the old basis of metaphysics have been blown to the winds, and he who would make himself master of the science of the mind must first become familiar with the science of Hypnotism, and then with all that has emanated from it. Hypnotism is, in fact, a corollary to Electricity and Magnetism. Our science is thus made out to be relative in gradations to all the various natural sciences. No part of the Cosmos is free from its influences, and man would be at a loss to point out his relations with the Great Being who created him, if he could not refer the relations of his own life, of his own mind, of his own soul, to the great trunk force which constitutes the governing principle of the Almighty's rule, both in moral and physical government of his kingdoms.

Forces that impel men to act as they do, then, is our present topic. These have existed long before the Bible was written. These are the forces alluded to in that volume of deep knowledge, as actuating the conduct of men, but not in the very language we now make use of, for the simple reason that we live in more advanced times. We do not talk of the devil because we are better aware of the nature of the spiritual intercourse between the world of spirits and the world of flesh obedient to magnetic laws. There are few of us who would not be startled to be told that the

devil was at our elbow, prompting our thoughts and controlling our actions. If we clothe the same fact, for it is a fact, in the words of science it loses all its alarming effects. Suppose we say that man is a magnet, that his habits have led him to neglect his power of self-control; that the laws which regulate his conduct result from the agency of spiritual forces, forming part of the divine government of the universe. This, though humbling enough to our pride, is not so disagreeable as to feel that we are subject to the suggestions of the gentleman in black— that spirit of evil whom folks call the devil. What better example do we require, that weak mortals as we are, we are apt to be led away by empty words? Thoughts are things. Things are facts. Words are but their shadows. Let us ask how it happens that we of the two prefer the shadow to the substance. We may, however, venture to assert that if common sense can influence numbers of minds, the time is not far distant when the arguments of the cogent advocates of free thought and exalted truth must prevail over those who constantly fail in their experiments, in their blundering contrivances, and in their efforts at bad reasoning.

It is clear that the time has not yet arrived, for it is necessary to carry on this sad battle against the enemies of truth. Personal Magnetism as one of the phases of Hypnotism, peculiarly adapted to practical

use in giving added power in every day business and social life as well as to the enlightening and uplifting of the human race is more fully considered in our special (10 cent) pamphlet entitled "Personal Magnetism," and in our larger \$2.00 book "How to Win by the Aid of Personal Magnetism and Hypnotism." Health and disease are parts of the science of Hypnotism, and without a knowledge of this science no physician can clearly understand the elements of that physiological knowledge, which is supposed to guide him in the distinction and treatment of disease.

It is simply absurd to believe that any accession to the store of scientific knowledge can injure the interests of medical practitioners. This is the sordid consideration at the bottom of all objections to Hypnotism. It matters so little who are the successful practitioners so that disease is cured. But it is a very serious consideration how far the motives of what ought to be a high moral and learned profession are to be scanned and found to be debased by the lowest and most profligate love of gold. There is no doubt that the conspiracies against private character and the wretched subornations of perjury are a disgrace to a civilized age. Still we cannot yield to those motives which we assert to be emanations from evil spiritual forces. We feel for them the pity arising from a conviction that we have reasoned correctly on many

physical facts, which it has pleased God to make us the instrument to discover and to lay before the world. If these lead to a more just appreciation of the motives of human conduct, and consequently and necessarily to a more solid recognition of the noble law, developed in the First Epistle of St. Paul to the Corinthians, chap. xiii, it will be clear that all our sacrifices in the cause of Hypnotism will be thought not of the slightest consequence.

When we regard man as a crystalline magnet, or as a magnetic crystal, we have a regard to the series of crystals from the simplest form to the most complicated aggregation constituting the magnet Man. Man is a far more delicately sensible magnet than a crystal of flint, the rock crystal, and yet the force residing in this substance, and constantly emanating from it is capable of being tested.

Now it must follow that if man be a magnet he must necessarily originate currents of magneto electricity. If he does originate these currents what is their normal course? They must have a normal direction, and when their polarities are reversed they must have an inverse direction. This need not be questioned. But whether ignorance chooses or not to question it, there can be no doubt of the truth of the fact. The question, such as—how do you prove it?—may be asked. But we need not stop to reply to such obvious frivolities.

Folks must be ignorant indeed of the researches which have determined the facts of reversals of polarity, when they indulge in such questions. Suffice it to say that proofs have hundreds, not to speak of thousands of times, been afforded of our experiments.

Man is a magnet. This is our theme. He has, like all other magnets, poles and equators. But, being a magnetic machine of very complex structure, his magnetic apparatus is divided into many parts. The brain is the chief magnet, and the trunk and extremities are separate magnets, having intimate relations with the chief source of Hypnotism.

Knowing that man is a magnet we cannot doubt that electric currents exist in the human body. When the whole voluntary muscular system is influenced by the normal downward magneto-electric current of Hypnotism, a delightful state of refreshed sensation follows. It is, in fact, a healthy, general tone of the system. It rigidly supervenes; it refreshes amazingly, as sound sleep gives new energy and strength to the weary traveler or to the hard-tasked laborer, so this magnetic muscular rigidly conquers the weariness of debility, and restores health to even the most diseased subject.

The means to obtain sleep, and its consequent tone, then, must consist in those arts, which have a tendency to effect our

object. It is well-known that sleep may be induced in some persons in a very short time, by passes slowly made with the slightly curved open hands of another person at the distance of from half an inch to an inch from the crown of the head downwards, along the face and chest to the pit of the stomach. This may be done either with each hand alternately, with both hands employed together at the same time or with one hand singly. So very susceptible have some subjects been found that I have repeatedly seen persons who have thus been put to sleep by one pass. There is, perhaps, no end to the varieties in the degrees of susceptibility in different individuals to the influence of these magnetic manipulations, known as passes. For the purpose of illustration, the very susceptible cases are undoubtedly the most striking. With those not susceptible, the patience of the mesmeriser may be sorely tried. But where to the sufferer the importance of the cure is vital, no effort should be spared to accomplish the end in view. Though I am certainly an advocate for the deep mesmeric sleep in the treatment of all very serious and grave fevers, especially in acute rheumatism, in scarlatina, and do not believe that cancer can be cured without the deep sleep accompanied by rigidity, the result of many cases makes it sufficiently obvious that sleep is not necessary in order to effect a cure by mesmeric agency

as far as we hitherto know, a great deal would appear to depend upon the relation between the force of the hypnotizer, and the peculiar aptitude of the patient to receive the impression of that force. In cases of rheumatic pains in various parts of the body, I have removed the suffering in ten minutes and I have on many occasions chased away pain of a severe character by a single stroke of the hand. The train of events, in the case of a person susceptible of being influenced by the ordinary mesmeric passes is, first somnolence, shortly afterwards a gentle sleep, becoming deeper as the passes proceed, becoming more placid according to the temperament of the patient, and often modified or much influenced by the benevolent or attractive character of the hypnotist. Some sensitive patients in this stage become sleepwalkers, or somnambules. Some become clairvoyant, and furnish deeply interesting subjects for the study of the philosophy of mind, for now the varieties of phenomena, more or less associated with the magnetic properties of the preponderating phrenological organs of the brain develop themselves very curiously. In some the trains of symptoms indicating errors in bodily health are marvellously exposed to our knowledge. By acting upon the obvious suggestions afforded by these indications, many patients have been strikingly benefited.

But where no mental phenomena are

manifested, and where the changes, upon repeated or long-continued mesmeric passes, pursue their normal course uninterruptedly, the stages are few. Deep sleep succeeds somnambulism, and a tetanic rigidity succeeds the deep sleep. This is the best course for the health-restoring agency of Hypnotism to pursue. Perhaps none of the diseases that have not wholly disorganized or destroyed important structures is able to resist the influence of repetitions of the powerfully toning force. It appears to re-establish the original order of Nature; and obliges parts which have not been too much altered in structure, to resume their healthy forms and relations. It normalizes abnormalized organs. It replaces disease by health. This language is very deliberately, very earnestly used, from a thorough conviction of its truth, and is not in the least too strong, considering the facts on which I rely.

Force is an attractive agency. It is a magnetic force. Will any venture to deny this proposition? We really do not know what our sciolist might venture to deny. Our next question is, will the muscle obey the stimulus of the will of other persons? This is a point that may admit of a question by those who have never witnessed the facts relating to the force of the human will. Hundreds of persons have witnessed all the phenomena of the human will operating upon sensitive male and female subjects.

The suggestive condition, which may be termed "suggestibility," indicates the condition of mind in which a patient is receptive to suggestion.

The facts being established, all cavil is absurd. The inference from them will lead us to the conclusion that sleep and wakefulness may be produced by two opposite magnetic forces, that these forces may be set in operation by the human will, which thus becomes a motive power; and that if this power be exerted to produce sleep, it is an attractive force, and if to produce wakefulness, it must be a repulsive agency. The human will can and does exert these opposite forces. If certain phrenological organs are called into operation, during the direction of the will, it becomes an attractive force; but if certain other organs come into play, the influence is repulsive. There is a law regulating the attractive and repulsive organs of the human brain. This law is as invariable as any other magnetic law, and is the cause of our being agreeable or repugnant to our neighbors in our intercourse in society. Many are the occasions in which every person must have experienced, without being able to assign any reason for the fact, the abhorrence they have entertained for particular individuals; and, on the other hand, the readiness with which they have been glad to accost an interesting stranger. Superficial thinkers believe themselves warranted to refuse attention to this fact. They are to be allowed

to flatter themselves they are far wiser than their neighbors, and respected accordingly.

Time is required to mature a healthy growth of opinion; and there is no doubt that, in time, the views I advocate will fully supersede the present artificial conclusions of the men of science. It is not requisite that men should yield their stubborn convictions in a day, but when they have well digested the new facts introduced by numbers of investigators they will find that they must expand their systems of knowledge. We are about to enter upon a new era in science. Those who are not ready to believe in the facts which have been witnessed by numerous persons of more than average intellect, will find themselves compelled to account for phenomena they do not comprehend. Time passes with great rapidity, and events succeed each other in such manifold ways, that we have little idea of the importance with which we are surrounded when we survey the absurdities, as we may consider them, which are daily pressed upon our notice.

We are upon the eve of new prodigies; we know not what extraordinary scenes may succeed to those we have already witnessed. Many are the sceptics of to-day, who will be the believers of to-morrow. Hence we may conclude, that amidst the ever changing aspects of science, our present idols may yield to a race of still more daring sciolists. Such considerations

are worth reflection; and few men will say that we are not bound to make amends for the vituperation we have lavished on the real lovers of truth.

Time hastens on, and we feel that we should be wanting to our dignity if we permitted ourselves to waver in the course we have for years pursued. Hypnotism was assailed for the imposture and improbability of its pretensions. Nothing daunted by the assaults of its enemies, we continued to study its phenomena, and we found ourselves amply rewarded in the continued development of new and marvellous facts that were afforded us in the course of our researches. No man can question Nature without receiving such reward. But many mistrust their own powers of observation. Some imagine themselves incompetent to believe the evidence of their own senses; while others are downright scoffers. Some think it creditable to laugh at all philosophy which does not emanate from the brains of their own patrons. Others expunge from their own memory the vestiges of all that can militate against the preconceived resolution to deny the most palpable truths. We are not believers in impossibilities. It is sufficient to indicate the course of our opponents, which has been characterized by a folly, and by a stupid want of faith in the evidences of their own senses, discreditable even to the lower agricultural boors. There are no terms too contemptuous for the deg-

redation to which many of the opponents of Hypnotism have subjected themselves. No man likes to be thought of as a fool, and yet many act as if they really were no better. No man likes to be considered as a poltroon, and yet his want of courage to tell the truth he is fully aware of, is the most egregious cowardice. The dilemma to which many reduce themselves is so awkward, that they yield to absurdities, rather than acknowledge a respect for truths they cannot gainsay. We do not fight against weak minds. We do not wonder at the stupidity of idiots. We are the champions of truth against sciolists and men of genius, who pretend to have a knowledge of which they deem themselves proud. Rather than succumb to the truth, the men we select as our adversaries would throw vaunted science into the sea.

Can we imagine a pursuit more captivating than an inquiry into the phenomena of a science that takes so extensive a range, and which involves such exquisite considerations? Hypnotism has always been true. Dimly known for thousands of years, in barbarous and semi-barbarous countries, known as to some of its high results to many of the great nations of antiquity, though the knowledge was confined to the chosen few, it is only beginning to be seen in its various aspects and ramifications, and to assume the character of a science, a science of the deepest interest and import-

ance, inasmuch as the phenomena of life transcend those of all inanimate matter, and the faculties of the brain—the mind—are the highest objects in the universe that man can study; and inasmuch as its power over the whole brain and universe is immense, and therefore capable of application to prevent and to remove suffering, and to cure disease, far beyond the means hitherto possessed by the art of medicine.

Hypnotism is true. In the whole domain of human acquirements, no art of science rests upon experiments more numerous, more positive, or more easily ascertained. All this either is or is not the truth. If it be the truth, then in what a predicament are those who, without due examination—it need not be said, but it may be affirmed, without any examination at all—have set their faces against the truth.

HYPNOTISM AND THE INSANE.

I have had many opportunities of seeing the good effects of Hypnotism, even where the object has been only to study the phenomena. It daily happens that persons hypnotized for that purpose astonish and delight the operator by telling him that since hypnotism was used they have got rid of some obstinate complaint; or that their general health and spirits are strikingly improved.

If it is said that these effects are due to the imagination alone, I answer that if so, they are not on that account unreal or imaginary; that it is then our duty to study the power of the imagination, and use it as a most powerful agent for good; that at all events hypnotism in that case has a very great action on the imagination, and is probably the best means of acting on it. But in many cases the imagination does not act because it is not appealed to. Both subject and hypnotist are often taken by surprise when they find that some distressing complaint, perhaps regarded as hopeless, but which neither of them had thought of curing, has been as if by magic relieved or cured.

I would particularly direct the attention of physicians to the value of Hypnotism in reference to insanity, not only as regards treatment, but also for another reason.

There is no doubt that many persons who are subject to attacks of insanity, as in the case of other diseases of the nervous system, are very sensitive and susceptible to mesmeric or odyllic influence. Hence we are prepared to find, as has been recorded in many instances, that mesmeric treatment is sometimes effectual in insanity where all other means have failed.

The treatment, and above all the moral management of the insane, has of late been greatly improved; and for the greater part

of this improvement we are indebted to phrenology.

But I am now convinced that the treatment of the insane will not be so complete or so efficient as it may become 'till Hypnotism is regularly introduced into the practice of every asylum. Indeed, there can be no doubt that the control exercised by the aid of the voice and eye on many of the insane by an experienced physician depends mainly on their being in the impressible state so often mentioned, in which suggestions and command act like magic on the patient. If this was generally known and systematically attended to, much good might be effected. And where the patient is susceptible or impressible and there is good reason to hope that direct mesmerization may produce the best results, Hypnotism is not less powerful on the insane than on the sane; nay, it is more so; probably because, in many cases, the essence of insanity is some disturbance of the natural distribution of odyle in the system. The effect of the moon, whose rays are strongly charged with positive odyle, on the insane corroborates this view. There is however another reason why the physician ought to study Hypnotism in its relations to insanity. It is this: many insane persons appear, when we study the symptoms as they are described by writers on the subject, to be, in fact, only in a peculiar mesmeric state. I mean that they have a consciousness

distinct from their ordinary consciousness, just as happens in the mesmeric sleep. Let us suppose a patient to fall, spontaneously, into a continued mesmeric sleep, in which, while his eyes are opened, he has no recollection, or only an imperfect recollection of his ordinary state. He is perhaps lucid and lives in a world of his own entirely consistent with itself, but absolutely incomprehensible to all around. His perceptions are to him, and indeed absolutely, real; but to others they appear mere dreams. He sees absent or dead friends; nay, he holds long conversations with them; he sees objects, which really exist, but at a distance. He is partially or wholly dead to the objects which surround him, and is absorbed and perhaps supremely happy in the contemplation of the persons, places and things seen by this lucid vision.

But it may be asked, is that man insane? I answer, in one sense yes, for he is unfit, so long as he continues in that state, for intercourse with the world. But in another sense I say no; for his mental powers are unimpaired, and he is only in a very vivid dream, so to speak, but a dream of realities visible and audible to him by reason of exalted odylic sensitiveness.

I observe in the accounts of the insane, the delusion of seeing and conversing with absent persons, or with spirits, given as an infallible sign, where it occurs, of insanity. It may be so in some cases; but it is

self-evident, that, as it may depend merely on spontaneous extasies, more permanent than usual, while the mind is entirely unimpaired, just as happens in artificial mesmeric extasies, some cases, treated as insanity may have been of this latter kind.

It is therefore much to be desired that physicians should learn the character of every stage of hypnotism.

I would say therefore, and especially to medical men, use Hypnotism, were it only to become acquainted with it, and in the course of your experiments you will be sure to find some one unexpectedly benefited by it. You will then use it for the cure of disease, and although we cannot hope to enjoy its full benefits until it has been fully studied, still so safe and so powerful a remedy should be employed, especially when the usual means have failed. The more it is used the better shall we become acquainted with it, and the more effectually shall we be able to employ it.

HYPNOTISM IN SURGERY.

I now come to another matter, namely, the applications which may be made of the facts hitherto noticed. And here I would again urge on your attention the study of a fact, or of a series of facts, to say that it is useless and nothing more than a curiosity of science. There is no such thing as mere curiosity of science; that is, there is nothing of which it can be said that it may not, at a

moment's notice, become useful, either in reference to some other scientific matter or in its practical application to the purposes of ordinary life of the arts. I have already given many instances of this and one of these was the sudden application, to a most important practical purpose, the alleviation of pain, of a substance long regarded as a scientific curiosity of no value whatever, namely, chloroform. The same substance supplies us with the example of the application of a discovery of the improvement of the method of investigating another branch of science, which, in its turn, may bear rich fruits of practical utility, especially in reference to the cure of disease; and to the investigation again of another subject, the laws of the nervous system, or of the vital principle. Every one knows that many important points in physiology have been ascertained by experiments on living animals, the cruelty of which, in most minds, so far exceeded any possible benefit to be derived from them that they were only undertaken by a few of stronger nerves, and less sensitive to the sufferings of the dumb victims to science than most people are. Now by the use of chloroform all conceivable experiments on living animals may at once be divested of pain. The animals will not suffer, and if their lives are sacrificed it will be with less suffering than when they die to furnish our tables, or to supply the heartless with sport. No one need now recoil

from such experiments; they will be prosecuted with greater success because there will be no writhings, no struggles, no cries to interrupt or dismay the experimenter, whose mind, free from the reproach of his own conscience for cruelty, will be far better fitted to discern the truth. Such is the second, possibly in its consequences to mankind, the most important, application of chloroform. And more remain behind.

In like manner, if Hypnotism had never yet been applied to any useful purpose, this, so far from being a reason for neglecting it, would furnish the strongest reason why it should be more diligently studied, since it is only by a knowledge of all the properties which can be ascertained to belong to any agent, that we can hope to find useful applications of it. It was because the discoverer of chloroform confined their observations to its physical and chemical properties alone, or rather to some of these, and neglected to try its action on the system, when inhaled, that it continued so long useless.

But Hypnotism, in point of fact, already presents many useful applications. It has been, and daily is, used to produce insensibility to pain in surgical operations. It is used with very great success to relieve rheumatism and neuralgic pains. Many cases of severe neuralgia, but not all, yield to its use. It daily removes headaches and produces refreshing sleep in persons who

have long suffered from wakefulness. It relieves, nay with perseverance it often cures, many diseases of the nervous system, such as paralysis, hysteria, epilepsy, catalepsy, and chorea, or St. Vitus' dance. And all this, from its direct and powerful action on the nervous system, might be anticipated.

The effects of Hypnotism, however, are not confined to such cases. It acts on the general health, doubtless through the nervous system, in such a way as to produce very often the most marked improvement, and in many cases to cause, sooner or later, old and very annoying complaints to disappear. Nay, cases occur, in which one operation, especially if it induce the sleep, will be followed by a rapid and permanent cure. This, it is true, is the exception; but with patience and perseverance, even without ever producing the sleep, we may cure or relieve a large number of cases, provided they are not of that nature which precludes hope of amendment. An immense number of mesmeric cures have been recorded both by medical and non-medical operators, among them that of a well marked case of cancer by Dr. Elliottson; and making every allowance for imperfect observation and for the tendency to exaggerate the merit of any method of treatment, no doubt can reasonably be entertained that Hypnotism is a very powerful means of cure. The absurdity of the idea of an universal medicine, or

panacea, is obvious; but that is no reason for rejecting a method which, in many cases, will prove of essential service, and which is not manageable but safe; which, therefore, if it do no good, will at least, in good hands, do no harm. Hypnotism is of most paramount importance to the human race, as a curative agent, and should therefore, be understood by all, so far, at least, as to apply it successfully to the removal of pain and disease, especially should the medical profession be familiar with the science.

CHAPTER VIII.

BERNHEIM'S METHOD OF HYPNOTIZING.

"I proceed to hypnotize," says Bernheim, in the following manner.

"I begin by saying to the patient that I believe benefit is to be derived from the use of therapeutics, that it is possible to cure or relieve him by hypnotism; that there is nothing either hurtful or strange about it; that there is an *ordinary sleep* or torpor which can be induced in any one, and that this quiet, beneficial condition restores the equilibrium of the nervous system, etc. If necessary, I hypnotize one or two subjects in his presence, in order to show him that there is nothing painful in this condition, and that it is not accompanied with any unusual sensation. When I have thus banished from his mind the idea of magnetism and the somewhat mysterious fear that attaches to that unknown condition, above all when he has seen patients cured or benefitted by the means in question, he is no longer suspicious but gives himself up, then I say "look at me and think of nothing but sleep. Your eyelids begin to feel heavy, your eyes tired. They begin to wink, they are getting moist, you cannot see distinctly. They are closed." Some patients close their eyes and are asleep immediately. With others, I have to repeat, lay more stress on what I say, and even make gestures. It makes little difference what sort of gesture is made. I hold two fingers of my right hand before the patient's eyes and ask him to look at them, or pass both

hands several times before his eyes, or persuade him to fix his eyes upon mine, endeavoring, at the same time, to concentrate his attention upon the idea of sleep. I say "Your lids are closing, you cannot open them again. Your eyes feel heavy, so do your legs. You cannot feel anything. Your hands are motionless. You see nothing, you are going to sleep." This word often turns the balance. The eyes close and the patient sleeps or is at least influenced.

I use the word sleep, in order to obtain as far as possible over the patients, a suggestive influence which shall bring about sleep, or a state closely approaching it; for sleep properly so called, does not always occur. If the patients have no inclination to sleep and show no drowsiness, I take care to say that sleep is not essential; that the hypnotic influence, whence comes the benefit, may exist without sleep. (See farther on.)

If the patient does not shut his eyes or keep them shut I do not require them to be fixed on mine, or on my fingers, for any length of time, for it sometimes happens that they remain wide open indefinitely, and instead of the idea of sleep being conceived, only a rigid fixation of the eyes results. In this case, closure of the eyes by the operator succeeds better. After keeping them fixed one or two minutes, I push the eyelids down or stretch them slowly over the eyes, gradually closing them more and more and so imitating the process of

natural sleep. Finally I keep them closed, repeating the suggestion. "Your lids are stuck together; you cannot open them. The need of sleep becomes greater and greater, you can no longer resist." I lower my voice gradually, repeating the command, "sleep" and it is very seldom that more than three minutes pass before sleep or some degree of hypnotic influence is obtained. It is sleep by suggestion, a type of sleep which I insinuate into the brain.

Passes or gazing at the eyes or fingers of the operator, are only useful in concentrating the attention. They are not absolutely essential.

As soon as they are able to pay attention and understand, children as a rule are very quickly and very easily hypnotized. It often suffices to close their eyes, to hold them shut a few minutes, to tell them to sleep, and then to state that they are asleep.

Some adults go to sleep just as readily by simple closure of the eyes. I often proceed immediately without making use of passes or fixation, by shutting the eyelids, gently holding them closed, asking the patient to keep them together and suggesting at the same time, the phenomena of sleep. Some of them fall rapidly into a more or less deep sleep."

Others offer more resistance. I sometimes succeed by keeping the eyes closed for some time, commanding silence and

quiet, talking continuously, and repeating the same formulas: "You feel a sort of drowsiness, a torpor, your arms and legs are motionless. Your eyelids are warm. Your nervous system is quiet; you have no will. Your eyes remain closed. Sleep is coming, etc." After keeping up this auditory suggestion for several minutes, I remove my fingers. The eyes remain closed. I raise the patient's arms; they remain uplifted. We have induced cataleptic sleep.

These instructions are taken from "Suggestive Therapeutics," a treatise and theory on the nature and uses of hypnotism and considered authority on these subjects, and is peculiarly adapted for the use of physicians and others who desire to use hypnotism for the treatment of diseases. The book contains 420 large pages of closely printed matter and will be sent to any address upon receipt of \$3.50; postage or pre-paid express charges 25 cents extra. Our \$2.00 book, "How to WIN," contains Prof. Anderson's original method of hypnotizing, the one used so successfully by him for years and the same as usually employed by traveling operators.

It also gives suggestions for removing the hypnotic condition which is of vast importance as the greatest danger arises from ignorance on this point, in fact it may be truly said that the only real danger is in the inability of inexperienced operators to remove the influence.

CHAPTER IX.

**HYPNOTISM;
ITS ABUSE.**

The sleeper is usually deaf to all but the voice of the mesmerist, or of the person *en rapport* with him. Does he hear what is said to that person by others? I have no doubt that in many cases he does; and that in this way he often becomes acquainted with matters intended to be kept secret from him. This should be carefully attended to in making experiments.

This, indeed, is the chief cause of all the unpleasant results which occasionally arise when persons who have no experience or knowledge of Hypnotism try, for amusement or out of curiosity, to produce mesmeric effects. They succeed better than they supposed possible, merely by imitating the gestures of some mesmerist whom they have seen operate, without, perhaps, having attended minutely either to his operations or to the cautions and directions he may have given. The subject operated on, probably a young person, or even a young lady, falls into a sleep and hears nothing that is addressed to her, perhaps by her father, mother, or other near relations. These persons become alarmed, never having before seen anything of the kind, and not being aware that this deafness is a common character of the sleep, and that the sleep is not only harmless, but beneficial. They ask the luckless operator with much

agitation, perhaps with some anger, to relieve her, and while he hesitates and becomes infected with their fears, not knowing how to proceed, they seize her hands, and their own influence, unknown to them, crosses his, producing uneasiness, which appears in the countenance of the sufferer, and almost invariably out of all proportion more intensely pictured there than truly corresponds, by the patient's own subsequent statement, to the actual suffering. This again frightens them still more; they call on her, they weep, they rage against the mesmerist and overwhelm him with reproaches. At last, goaded almost to madness, he tries to undo the charm. He takes the patient's hands, perhaps while several other persons are in contact with her or acting on her, and by sympathy with him she becomes instantly and seriously worse. This continues for a time, varied only by every sort of useless and hurtful interference on the part of the bystanders. Not one of them perhaps knows what ought to be done, and the unhappy victim of ignorance and temerity falls into a fainting fit, and possibly into severe convulsions. I need not pursue the unpleasant picture further. I may suggest that it is only aggravated by the proceedings of the medical man finally summoned, if, as is too often the case, he has, either accidentally or acting on a firm resolution, declined making himself familiar with these

phenomena or the laws which regulate them. Then, when it is too late, he regrets that carelessness or prejudice have led him to neglect facts, often presented to his notice; then the parents discover that an able and estimable physician has been induced to commit a grievous error, namely to shut his eyes to some of the most wonderful and practically important phenomena. But there is an end of their scepticism, if they had any; possibly of the doctor's too. Yet even in such circumstances, where it has been quite evident that the slightest acquaintance with the matter would have enabled us to avoid all that suffering and danger, I have heard of physicians who drew no other moral from the occurrence than this: that Hypnotism was dangerous; and they then shut their eyes to it as resolutely and as closely as before.

True, Hypnotism is dangerous. But it is not the study of it, nor the knowledge of it, but ignorance of it, and the rash experiments of those who are ignorant of it that are dangerous. In the hands of qualified experimenters I have never seen one unpleasant accident. I have heard of several in the circumstances above sketched, and on the authority of both the operators and of their subjects. But I can go no further. For I have never yet seen a case in which the mesmeric sleep was produced in the proper way in which the sleeper did not declare not only that he sustained no injury,

but also that he always felt better, stronger, and more fit for work of any kind after the sleep than before it. And, in very many cases, the general health if in any way bad, has been improved or a complete cure effected by a course of Hypnotism.

Of course, I do not speak of exciting exhibitions of striking phenomena, of causing excessive laughter, or rousing violent passions or emotions. This is a kind of experiment of which I entirely disapprove, as I do likewise of all those in which strong and false impressions, especially of a disagreeable nature, are made in the mind; as when a man is made to believe he is ruined, or that he is a wild beast. Not that these are always hurtful, but that they may in very susceptible temperaments become so. Such experiments, especially in the form of exhibition, are not justifiable, and are at most permissible in private with a view to the ascertaining a fact necessary to complete our knowledge of the phenomena, and to enable us usefully to apply it.

Public exhibitions of the phenomena of Hypnotism are not, in my opinion, good things. I have already given some reasons against them, and I would here add that to employ these wonderful and beautiful facts merely to excite wonder and produce amusement, is a great abuse of our powers. Hypnotism is not a plaything. It is a serious, I would say a sacred thing, which ought to be studied with reverence, and not

degraded to minister to the idle curiosity of those who regard it merely as an exhibition to be forgotten the hour after it has been served to gratify our love of novelty, or to raise a laugh. In private alone can it be properly studied. No one in a public hall, save, perhaps, one or two close to the subject, can see the phenomena as they ought to be seen, or judge aright of their truth and of the beautiful evidence of that truth afforded by the countenance and manner of the sleeper.

There is nothing objectionable about Hypnotism when used by a person whose principles and morals are good, but there is always danger when the will and consciousness of a subject is suspended by one who wields this power for improper purposes. An operator of character will always have due regard for the welfare of all concerned, and Hypnotism is not put to perverted use more often than other sciences are in which the artful take unfair advantage of their too credulous victims.

But there are certain dangers touching morality to which Hypnotism is supposed to be peculiarly open, and respecting which allusion is often made in conversation. Much ignorance also exists on this point, and too, it is necessary to distinguish clearly as to what is intended by the charge. If it meant, that under the pretext of Hypnotizing, in case when its use is not requir-

ed, parties can avail themselves of the occasion to commit an offense *contre les bonnes mœurs*, I am not careful to enter upon the objection. Men sometimes go to church from the most improper motives; men sometimes read the scriptures with no other view than that of finding food for ribaldry and unbelief; still, as has been often said, who would shut up our churches or burn our Bibles on that account? Again, we say the abuse of a thing proves nothing against its value. If parties, in sport or in thoughtlessness, throw themselves into the power of an unprincipled acquaintance, with them lies the fault, and they must take the consequences.

In mesmerism, as in everything else, certain precaution and regulations are, of course, to be adopted; and in default of these precautions, why is science to be blamed for the neglect of its own rules? Who sends for a low pettifogging attorney to make his will, or conduct an important law-suit? Who deposits his money with a banker that offers ten per cent. interest with no visible capital at command? Who admits an unprincipled physician in his house? Only let similar safeguards be employed in mesmerism; and nothing need be feared. Not only should the mesmeriser be a person of character, of known and established principal, but even then it is the rule that the process should be conducted in the presence of a third party. All mesmerisers require an attention to this rule when it can be obtained. Patients have it in their power to have any of their friends present when they like. Let this regulation be remembered and carried out; and

where is the objection? Not only is every needful security obtained by this course, but the "appearance, even of evil" is avoided; and the good work cannot be ill-spoken of, or misrepresented by the malicious neighbor or the candid friend.

Another objection is, that the sleeper is placed in an undesirable state of feeling in regard to the mesmeriser; that there is an attraction toward him, sometimes amounting to affection, or even love, and that this state of mind or feeling reduces the patient to an improper dependence on the will of another. That, in the mesmeric state, the sympathy between the mesmeriser and sleeper is powerful and extraordinary, we all know; it is one of the most curious phenomena. The sensibility that is then produced, is singular in the extreme. But the feeling is rather that which exists between two sisters than anything else; it is a feeling which has regard to happiness, and the state of moral being of all concerned.

The science should be diligently and carefully studied and investigated, with the firm conviction that, like all other natural truths, they must prove beneficial to mankind; and the more so, the better they are known. The danger, if danger there be, and I cannot, for my part, conceive the existence of a dangerous truth, lies, we may be assured, in ignorance, not knowledge. "A little knowledge" has been said to be "a dangerous thing" but why? because it is little. Make it more, and the danger diminishes; if we could make it perfect, no danger could possibly exist.

Experience has already sufficiently tested its usefulness, not only in surgical operations, but

in a long catalogue of diseases, etc., upon which protracted courses of medicine had no beneficial effects.

This I know to be true, yet it is necessary for everyone to see before they can believe. I am content that everyone shall enjoy that privilege, and should be very sorry to censure those who do not believe, or credit that which has not been made evident to their senses.

Everyone has a right to doubt, but they should not hastily condemn phenomena, or assert that they are not true, until they can positively and unequivocally prove the contrary.

With these remarks, I submit this work to the public, with a perfect conviction that its contents are true, and with hopes that before any portion of it is approved or condemned, that it be thoroughly and scientifically investigated.

The blessings that are possible from a proper use of this power cannot be estimated; but as it may also be abused, or from a want of proper knowledge upon the part of the subject or others, to be used so as to produce pain, disease, or an unhappy condition of the mind, it shows the necessity of understanding the true nature of the condition, and the power of subjects therein, or the results may be evil where good was intended; for it must be remembered, that if it be possible for the will to cure, it is also possible for it to create disease, and as no good ever results from entering the state unless the mind of the subject is properly directed, the necessity of a thorough knowledge of the true nature of the condition is more imperative.

I am aware that skeptics do not believe that they have such powers but their unbelief does not make it the less true; and I can assure them that they will never get satisfaction unless they experiment themselves, and throw aside all prejudice and investigate the matter, as they would any other science, purely for love of truth.

As all the phenomena are extraordinary in their nature, they must be seen to be believed. It is therefore impossible for any man to convince everyone, and although I have convinced thousands, there are still thousands who disbelieve, because they have not had the same opportunities and explanations. I have been hooted at, decried as a charlatan, a wizard, and an imposter yet day after day I have had the satisfaction of seeing these very wise opposers convinced of its truth, and obliged to ask for the very knowledge which at one time seemed so heartily despised by them. Such is the power of truth, which sooner or later must prevail.

I have been told by some persons that they had the utmost horror of the state, and utterly despised the science. And why? They could give no reason or even say in what particular it had offended their delicacy. They were simply prejudiced utterly ignorant of its nature and wilfully blind to its benefits, and opposed it because it was something they did not understand.

Every man has a right to doubt, and I yield everyone that privilege; but we have no right to anticipate and form prejudices before we have examined the matter ourselves.

I speak from experience, when I declare my

conviction, that those scientific gentlemen who have lately seen and admitted certain beautiful and wonderful phenomena, will also, if they only examine for themselves, with patience and perseverance, see and admit all the essential phenomena which have not yet been presented to them. The truth is, that although good cases of the higher phenomena are not exactly rare, it is not easy to find cases in which we are allowed to exhibit these, even to a small number of persons; and moreover, from the very nature of the facts, they cannot be exhibited to a large audience. The phenomena of suggestion, in the conscious state, admit, in good cases, of being shown in public.

In short, my object has been to draw the attention of scientific men to the existence of these remarkable phenomena; and, so far from regarding them as understood, or attaching any value to any attempts I have made to suggest explanations of them, my earnest desire is, that men of science should investigate Hypnotism, just as they would any other class of natural facts, feeling convinced that it is only in this way that they can ever be at all understood, and that if scientific men ignore their existence, and refuse to examine them, they will nevertheless continue to exist, and will be studied by others; for they cannot now be safely neglected.

Now that the old, mystical and often misused animal, magnetism, has, under the

modern name of hypnotism, entered upon a more scientific stage, and that prominent scientific men in France, Italy, Germany and England, especially during the last decade have commenced to separate the wheat from the chaff of this important subject, no educated person should be ignorant of it, and above all, no physician should pass it by, on account of prejudice.

Hence I have decided to try and give an easily comprehensible account of the development and present status of hypnotism for the benefit of physicians as well as of lawyers and of the interested public.

Formerly it was supposed that only weak, sickly, nervous persons and especially hysterical women were susceptible to hypnotism. Later experiences have shown that almost anybody can be hypnotized. A difference, however, must be made between those whom it is easy and those whom it is difficult to hypnotize.

These suggested illusions can effect all the senses, and can be varied ad infinitum according to the will of the hypnotizer. By deception of sight, the room may be changed into a street, a garden, a cemetery, a lake; present persons may be made to change appearance; strangers to appear, objects to change form and color. On a blank piece of paper all possible figures can be made to appear to the imagination; the hypnotized can even be made to cast up

long accounts with the numbers that they imagine they see on the paper.

To the HEARING, the voices of unknown persons can be made to sound like those of friends; under complete silence sounds of birds and various animals can be produced, as can also voices that speak gently or loudly, that praise, insult or scold.

The SENSE OF TASTE can be so deceived that raw potatoes taste like delicious peaches that the sweet tastes sour, the sour sweet, even vomiting may be caused by merely declaring a draught of water, after it is in the stomach, to be an emetic.

The SENSE OF SMELL can be made to find the strongest odor in objects that have no smell at all, or to find the fragrance of roses in assafoetida, or abominable odors in a fragrant rose.

The SENSE OF TOUCH can be deceived and cheated in various ways. In the part of the body that is declared insensible, incisions can be made with sharp needles, burning irons of keen-edged knives, without being noticed. The pain from an imaginary wound also arouses other hallucinations—blood seems to run and the wound is carefully bandaged. On the night of Jan. 26th, 1893, I gave a demonstration of hypnotism before the faculty and clinic of the Hanne-man Medical College of this city, and while one of the subjects was under hypnotic control I passed a lady's hat pin completely through his tongue and allowed it to re-

main there for some time without the subject experiencing any unpleasantness whatever, thus proving that he could as easily undergo any surgical operation, no matter how painful or difficult with the same degree of equanimity.

Corresponding senses may receive dissimilar and opposite hallucinations. For instance, you say to the right ear; the weather is pleasant, the sun shines brightly; and to the other ear; it is raining and unpleasant weather. The right half of the face then smiles while the left looks sullen. To the right ear, rustic festival with merry young persons is described, but the left ear is told that an angry dog is barking. The same difference as before in the two halves of the face. The hypnotized person can be made to believe that everything looks red to the right eye. A piece of white paper will then appear red to the right eye, white to the left eye, and pink to both eyes. If one eye is made to see red and the other green or blue, a compound color will not appear to both eyes, but alternately red, green or blue.

We now arrive at some still more wonderful phenomena of hallucinations which the science of the present day has not been able to explain. Although an optical illusion seems to be fixed only in the brain of the one who sees it, and lacks all reality, all fixation, yet it seems as if the hallucinator possessed a certain power of

giving the image some kind of physical fixation in reality. The following facts, properly vouched for by scientists, yet incomprehensible, testify to this; Take a clean piece of white paper, which is alike on both sides, and so free from all marks that the underside cannot be distinguished from the upper. Put it before the hypnotized person and make him believe that he sees a portrait drawn on the paper, turn the paper and he will not see any picture on the other side, unless he is made to believe that he also sees an image there, which should not be done in this experiment. Always remember which side was first turned up, and however deceptive the paper may be turned, it will yet be found that he never mistakes the two sides, nor ever sees the picture on the wrong side nor fails to see it on the right one. Nor does he make the mistake of the picture; if the paper is turned upside down, he sees the picture standing on its head; if it is turned sideways the picture is lying horizontally. It is evidently that all changes of the position of the paper are done so that he cannot in any ordinary way notice it, either behind his back or while his eyes are blind-folded. He always places the picture according to the first suggestion.

It must be reserved for future science to solve this enigma; the science of today can only acknowledge its want of power in this respect.

CHAPTER X.

HYPNOTISM.

Hypnotism, the subtle power that is to control the Twentieth Century, *is here*, and it has come to stay. It is no longer called a myth, but under the searchlight of modern science, it is given a high place among the wonderful discoveries. As a matter of fact it is the crowning triumph of intellectual achievements, and marks a new era in the history of science. For no other force has the unlimited possibilities and uses, within its grasp, that is held by this Magic Art. This mysterious force is so undefinable and intangible that many throw doubts upon its existence, but it is easy to show you such a wonderful array of facts, that you can not help but become a *firm believer* in this strange phenomenon, and will desire to learn how to manage this tremendous Power, as you will see following in its trains, *health, wealth, success and happiness*.

Among the many scientific discoveries of the past, none comes as near the *Soul* of Man as this; and perhaps of all the wonders of this Age, is the one least understood. In the beginning of the Twentieth Century, let us hope that the student, and the scientist alike, will try to achieve greatness through the avenues that lead to correct knowledge, for in that way alone will this most wonderful of *Sciences* be fully mastered. Mankind needs to know more of this science for its own good; for, when its mysteries are cleared away all the world will be better in every sense. Hypnotism is the keynote of the whole;—it explains the problems of life, which, when properly comprehended, adds a

real happiness that can never be exacted from the world until the silent powers around us are awakened and exercised by the many, instead of the few.

Hypnotism develops the unused forces of mankind, which thrill the pulse with vague, shadowy longings, until brought under the *controlling mind of science*. Then all the splendor and greatness, which *Nature* has endowed us with, are moulded and shaped into a harmony, one with the other, so as to produce the "*perfect talent*," that astonishes all men who do not know just how to arouse into action the abilities that lie dormant in their being. This science throws a new light on the possibilities of life; no one's life is a blank who studies for the mastery of this wonderful Power. It will stimulate anyone to new exertions.

As an Acknowledged Power it makes the Brain Predominant, the Body Subservient! It educates the Will! It overcomes obstacles hitherto seemingly unsurmountable! It increases happiness!

Many diseases yield to the manipulation of this Master Science, formerly obscure, now commanding universal attention and respect. A glance at a summary of the possibilities that lie within the reader's scope must attract more than passing consideration. Through the agency of this educating science you learn to *control imagination, calm fever, induce sleep, suppress pain, cure disease, develop latent talents, become an oratorical power, cultivate musical ability, and command the true "philosophy" of success*.

In early Egyptian history the philosophers were profound students of these subjects but it remained for the thinkers of the present century to classify these *scientific phenomena*, to divest its manifestations of much of

the mystery that had condemned it to obscurity. The truth has become known. Increased liberality of thought pays homage to its powers for good.

There is no subject more worthy of consideration than this subject. Through its principles humanity is made happy or miserable and without it man would manifest as little intelligence and physical and moral action as a piece of clay. But man seldom stops to realize the great principles underlying his life. If the laws of Nature are faithfully carried out one cannot fail to be successful in their application.

This master science, concentrates the will, and through it develops every faculty to the highest possibility. Many men who are not exceptionally *smart*, seem to have a tremendous power. People marvel at it and cannot understand it. The whole explanation lies in complete concentration of purpose. This is the key to all secret influence. With this knowledge a poorly qualified man will succeed, where another man or woman much more gifted, will make a miserable failure without it. To be eminently successful you should thoroughly master the first principles of this *power*, then you will have a foundation upon which to build, you will know what you are doing and why you are doing it, you will have a system which will add a thousand fold to your influence. With a good knowledge of Hypnotism you can control others. You can cure the sick. You can take away the desire for liquor, cigarettes, and morphine. Hypnotism is without an equal, in giving real, permanent cures for all bad habits.

With Suggestion you can control your children, and correct their evil tendencies. This fills a want which nothing else *ever pretends* to fill. Bad tempered children may be eas-

ily transformed into children of sweet dispositions. Lazy children can be filled with a desire for work. Wives may influence their husbands, and husbands their wives, thus removing domestic infelicities and giving them a life of contentment and happiness.

Suggestion's *greatest value*, lies in its ability to create a desire for the good, for the ennobling, for that which builds up the character, the body and the mind, and to create a dislike for that which undermines our physical, intellectual and moral welfare.

The more pronounced phenomena produced by hypnotism consists of many marvelous results, and are divided into several different stages. The primary stage or feature of hypnotism is, that by a simple method, one person casts another into an induced or artificial *sleep*. Then the former makes suggestions which the latter must obey. The person using this Power is called the Hypnotist; those whom he hypnotizes are very fittingly termed his "sensitives," "subjects," or by some "hypnotics." *But the sleep!* It is the character of that extraordinary sleep and the prodigies that occur in it, or spring from it, which render Hypnotism the greatest surprise and the miracle-worker in the entire realm of Nature. The Hypnotist is all-powerful. In this stage the subject or patient becomes unconscious and obeys the commands of the operator in every way, he walks, talks, sings, laughs, and in fact, does whatever he is told to do, with an eager desire, and when he is restored to consciousness he does not remember anything he has done. His mind is a perfect blank to all that has transpired. In this state all sorts of illusions and hallucinations may be created. The subject may be made to do any ridiculous thing the operator suggests.

In another stage this power proves itself *even more wonderful* than in the former. You may give the subject a command to do something a month, or a year hence; when awakened he will not know what has been told him, but when the time comes he will carry out your command, doing just as you told him to do, and he will never suspect that you or anyone else has given him a suggestion, but will firmly believe it his own idea and think that he is doing it solely because he wants to do so. Suggestions of this kind are called *Post-Hypnotic*, and when given they should be of such a character as not to bring any great hardship upon the subject. Post-hypnotic suggestions may be used to inspire a love in persons for study, or work; to correct bad dispositions in children or adults; to endear one to his home, to dispel the "*blues*," to enable one to obtain control of that which legitimately belongs to him; to Cure Drunkenness, and the Morphine, and Cigarette habits; to Restore the Affections of those who have become estranged; to make one liberal who is stingy by nature, and in hundreds of other different ways. When given under proper conditions a subject has never been known to fail to carry out the suggestion. When the subject obeys these Post-Hypnotic Suggestions he is perfectly wide awake and in his natural state, and to those around him seems to be acting solely from his own impulses. This is one of the most marvelous, wonderful and mysterious phases of Hypnotism.

In another stage you may cause one to obey your commands while he is perfectly conscious, knows you are influencing him, and realizes every thing that is going on, and what he is doing, but still he cannot resist carrying out your Suggestions. What can be more wonderful and powerful for good

than a force, which moulds the minds of men and fits them for greater things, which harnesses the intellectual faculties of a human being, and directs the channel of his thoughts, his desires, and alters his very personality. Hypnotism and Suggestion are doing this every day, all about us.

You should learn to govern your home, and keep happiness within its doors. You can make everyone love you, and others will wonder how you do it. You can secure the good-will of any person you wish, so that he will do almost anything you desire him to. You will not only make friends, but you will be able to keep them your friends forever. You can become more prominent in society. This stage is called Personal Magnetism and is to be reached only through the Scientific Evolution and Development of the Self. This mysterious power is within the reach of all who will only make an effort in the right direction. Do you know how to do these things, or are you totally ignorant of them? If so you can easily learn. You can acquire this wonderful power, and use it to accomplish much more than you can now possibly imagine. The truth is, anyone can do all this, and more, after having been taught how. It is a faculty *inborn* in every individual, just like the faculty of movement; it only requires cultivation in order to be developed and applied. It is within the reach of all and as easy to learn as it is to learn how to swim or cook, by any individual of ordinary physical activity. To control other minds is easier than swimming or cooking, while it is immensely superior to any personal accomplishment, in the sway it gives its possessor where he most desires to have influence. It is not even necessary that you should have extraordinary *will power* of your own. A calm and bland self-poise in the be-

lief that Nature will follow her own laws is all that is necessary, beside the simple knowledge of how to bring those laws into operation. It can be taught to anyone.

Now, a few more words concerning suggestion. This is no longer one of the curiosities of science; it is a therapeutic resource of unquestionable value, which is at the command of everyone who is willing to take the trouble to inquire into its nature and the manner of its use." Suggestive therapeutics is, perhaps, one of the *best curative powers* ever introduced into man's brain; it calms nervous agitations; it positively cures insomnia. If patience is used it will cure the worst cases. Headache, toothache, stiff neck, all are entirely cured in one treatment. To add Hypnotism to Suggestion makes a power so *strong*, so *wonderful* that where rightly applied disease must vanish before the active force, which is so powerful that even the operator is often surprised at his own success.

All recognize what *sleep* means to the sick. It is worthy of note that patients pass from a state of Hypnosis into Natural Sleep, or by Post-Hypnotic Suggestions natural sleep is secured at any set time; thus the much needed rest and recuperation is obtained without drugs and their too frequent evil results.

Bad habits of all kinds are easily overcome by Hypnotic Suggestion; such as lying, stealing, violent temper, sullenness, bad dreams, and hallucinations. Children who are afraid in the dark; who are malicious, timid or lazy, can be cured of all these through Hypnotic Suggestion. Some have to be treated two, three or four times, but during the treatment the badness departs, leaving goodness in its place, in spite of the patient's efforts to remain as he was.

Hypnotic control will bring one back from the borderland of insanity. It will give back the power of concentration and put sunshine and happy thoughts into a dark and clouded brain. *Hypnotism* and *Transformation* are twin brothers, bringing happiness into every home where they are admitted. Suggestion strengthens the nerves, thereby adding strength to the whole being, which is one of its many yet mighty secrets. It does much toward dispelling the troubles of the world. Imaginary ills, fretting and fault-finding have to depart, and seldom return after the treatment is given. Learn the way to cure the sick, and to make life happy. *This is the true philosophy of success*; that in this Century will give power and strength to *all* who understand this science, and how to apply it. This is an age of progress in the world of thought and human activities, and he who would keep abreast of the times must be awake and ever alert. Therefore the successful man *must understand* this wonderful science. Pause a moment and think of the *wonderful power* such an agent must possess to be able to do all this. This force has been sent to earth for the good of mankind. This great power has been put into man's hands to relieve suffering humanity of its many ills.

It is a great and grand privilege to be the one selected to use this wonderful, powerful influence over others, which ever proves a source of blessing to the sick and unhappy. You should study this subject deeply and thoroughly for the success it will bring you as well as for the help that, through you, others will receive. A course of personal lessons in modernized Natural Healing will give you all the knowledge needed to become a wonderful healer.

Every father and mother should under-

stand this science, so as to be able to control and break all bad habits in their children, and by its diligent application to all evil tendencies, see that none of their progeny will ever disgrace their name. You have this power now within your reach.

As a means of amusement nothing that has ever been devised will furnish as much fun and mystery as can be obtained from a demonstration in Hypnotism but as the humorous side of it is usually an abuse of the power one should use it sparingly. With a good knowledge of Hypnotism you can be a royal entertainer at a parlor gathering, and command the respect of the best and most intelligent people of your locality. When you have the knowledge you have something which very few people possess, so that those you come in contact with are bound to respect and honor you on account of your superior attainments. This subtle and overwhelming influence will affect the strongest man, completely subduing his mind and will, so that he will obey your slightest wish. You can make him forget his own name, and in a second make him think he is the President of the United States. By a mere Suggestion you can make his body as rigid as a bar of iron, so that being placed like a bridge between two chairs he can be made to sustain a weight of several hundred pounds, with no other support except at the head and feet.

A person can be made to believe that he is a dog, and will bark. You may put his hands or arms in motion and tell him he cannot stop them, and he really cannot; tell him to walk the floor and he is forced to do so until the order is countermanded; ask him to dance and he dances; to sing and he sings. You can make him believe that a potato is a delicious orange, an onion a pear,

and he will devour it with many expressions of delight. You can make him believe that vinegar is water and he will drink it with relish. You can make him believe that he is a lady, and cause him to assume a lady's tone and walk. You can convince him that a string is a live snake, that a table is a lion, or a handkerchief a baby. You can draw a chalk line and prevent him from crossing it. You can lay down a penny and make it too heavy for him to lift. You can make your subject rigid, so he can't arise from the floor, no matter how hard he may try. You can make him come to you in spite of his most strenuous efforts to keep from doing so; and distance makes no difference. You can make him come hundreds of miles.

The mind of a Hypnotized person can entertain but one idea at a time, and consequently whatever idea is put before him is seized upon with all the force and earnestness of his being. If a bashful youth is told while he is Hypnotized that he is a great orator he at once acts on that suggestion, and that one idea takes possession of him. He sees an imaginary audience, puts forth all his energy in addressing it, and actually talks and gesticulates like a finished speaker. You can make a couple think they are eating ice cream, while in reality, they are eating flour. You can make your subjects think they are hearing a funny story, and they will laugh immoderately. No two will be affected alike—each will have a different expression on his face. *You can Hypnotize a dozen subjects at one time, and make each one do a different thing, which will greatly amuse your audience.* You can pile several Hypnotized persons across chairs like sticks of wood, and can get upon them and stand, or have others from your audience do so.

You can make your subject stronger than Sandow, so that he can lift readily over his head a weight of 200 pounds, which he could scarcely lift from the floor in his natural state. This is a scientific wonder to students of this marvelous science of Hypnotism. The next minute you can make your subject utterly powerless, so that he can't even lift a feather from the floor. You can hypnotize your subject without his knowledge, so that when he is brought out of the influence, he will then have no remembrance of what he did while asleep. You can make half a dozen subjects imagine themselves to be minstrels, and they will amuse and entertain you with music played on a hat for a bass drum, a tin pan for a tenor, a cane for a fife, a couple of tin plates for cymbals, etc. They will give your audience more delight than any minstrel show. You can make them imagine they are catching fish from a tub with a broom for a fishing rod. You can make them believe that they are soldiers, and going to the army. You can make a lady give a lecture on any subject you wish; or sing a song never heard by her, and she will sing it correctly. You can cause a subject to gather flowers from the carpet. The most amusing feature of the performance is the serious way in which they all go about these ridiculous and absurd things. This, together with the performance, makes it the most laughable spectacle that could possibly be imagined. It would be possible to go on, and fill a large volume with the things a hypnotized person can easily be made to perform, but even then you would form a very imperfect conception of the wonders of this science. You must study it well, before you come to know what Hypnotism will *do*, or where it will *end*, as every day some new

discovery is added to the long list of *what Hypnotism will accomplish*.

Every one should know how to hypnotize. Why? Because, you want what Hypnotism gives. You want the benefits derived from its use. You want the admiration of people. The knowledge of Hypnotism will give it to you. One of the great Secrets of Success lies in the ability of influencing others, and bending them to your will. Everyone you meet either influences you, or is influenced by you. Your proper place in life is the one in which *you influence* and dominate others. Hypnotism gives you the art of fascinating, and the power to keep friends and admirers. If you want success, power, happiness, love, health and wealth, you can have them all if you will only go about it in the proper manner.

The power of fascination in man and the lower animals is exerted through the same medium, and produces, to a certain extent, the same results, although man has many advantages and can employ many more methods if he would only learn how to develop and use them.

Dr. Good mentions the curious fascinating power the rattlesnake, in particular, has over various small animals, as birds and squirrels, which, incapable of turning off their own eyes from those of the serpent-enchanter, and overpowered with terror and amazement, seem to struggle to get away, and yet progressively approach the reptile, as though urged forward or attracted by a power superior to that of natural instinct, till at length they enter, apparently without foreign force, into the serpent's mouth, which had all along been open to receive them and are instantly devoured. The larger kinds of various snakes have un-

doubtedly a similar power. Dr. Barrow, in his Travels into the interior of South America, asserts this to be a fact, well known to almost every peasant in that quarter of the world; and Vaillant, in his Travels into Africa, affirms that, at a place called Swortland, beholding a shrike in the very act of fascination by a large serpent at a distance, the fiery eyes and open mouth of which it was gradually approaching, with convulsive tremblings, and the most piteous shrieks of distress, he shot the serpent before the bird had reached it; still, however, the bird did not fly, and on taking it up, it was already dead, being killed either by fear or the fascinating influence of the serpent, although, upon measuring the ground, he found the space between them to be no less than three feet and a half. There is a case, much in point, inserted in one of the early volumes of the Philosophical Transactions, which states that a mouse, put by way of experiment into a cage in which a female viper was confined, appeared at first greatly agitated, and was afterward seen to draw near to the viper gradually, which continued motionless, but with fixed eyes and distended mouth, and at length entered into its jaws, and was devoured.

Animals of late days have been frequently fascinated for purposes of experiment, and a universal rigidity of the muscles produced to such an extent as to cause them to resemble pieces of statuary, so that the animal could be taken up and its whole weight supported by one foot—and this state produced and continued at pleasure. Mr. Bruce, the great African traveler, distinctly states, from minute personal observation, that all the blacks in the kingdom of Sennaar, whether Funge or Nuba, are perfectly armed

by Nature against the bite of either scorpion or viper. They take the horned serpents in their hands at all times, put them into their bosoms, and throw them at one another, as children do apples or balls; during which sport the serpents are seldom irritated to bite, and when they do bite, no mischief ensues from the wound. The influence exerted upon them is so great that they are scarcely ever able to attempt any resistance, even when eaten up alive, as Bruce assures us he has seen them, from tail to head, like a carrot. He also positively affirms that they constantly sicken the moment they are laid hold of, and are sometimes so exhausted by this invisible power or fascination, as to perish as effectually, though not as quickly, as though struck by lightning. "I constantly observed," says he, "that, however lively the viper was before, upon being seized by any of these barbarians, he seemed as if taken with sickness and feebleness, frequently *shut his eyes*, and never turned his mouth toward the arm of the person that held him."

This power is often used by man to disarm the fury of the most enraged or vicious quadrupeds. This is peculiarly seen at times in the case of watchdogs over whom some house-breakers have found out the secret of exercising so seductive and quieting a power as to keep them in profound silence while the burglary is committed. Lindecrantz of Sweden, tells us that the natives of Lapland and Dalarne are in possession of this secret generally, insomuch that they can instantly disarm the most furious dog, and oblige him to fly from them, with all his usual signs of fear, such as dropping the tail and becoming suddenly silent.

Grooms are sometimes found possessed of a similar power over horses. Mr. Townsend gives a striking anecdote to this effect in his account of James Sullivan. The man—an awkward, ignorant rustic of the lowest class—was by profession a horse-breaker, and generally nicknamed the *whisperer*, from its being vulgarly supposed that he obtained his influence over unruly horses by whispering to them. The actual secret of his fascinating power, it is very likely, was unknown to himself, for it died with him, his son, who was in the same occupation, knowing nothing of it. It was well known to every one that, however unbroken or vicious a horse or even a mule might be when brought to him, in the short space of half an hour he became altogether passive under his influence, and was not only entirely gentle and tractable, but in a very considerable degree continued so, though somewhat more submissive to himself than to others. There was a little mystery in his plan, but unquestionably no deceit. When sent for to tame an unruly horse, he ordered the stable door to be shut upon himself and the animal alone, and not to be opened until a given signal. This singular intercourse usually lasted for about half an hour; no bustle was heard, or violence seemingly had recourse to; but when the door was opened, on the proper sign being given, the horse was always seen lying down and the fascinator by his side, playing with him familiarly as a child with a puppy. Mr. Townsend once saw his skill tried on a horse that could never be brought to stand for a smith to shoe him. The day after Sullivan's half-hour lecture he went, not without some incredulity, to the smith's shop with many other curious spectators,

who were eye witnesses of the complete success of his art. This, too, had been a troop horse, and it was supposed, not without reason, that after regimental discipline had failed no other would be found availing. He observed the animal seemed afraid whenever Sullivan either spoke to or looked at him. In common cases, the mysterious preparation of a private interview was not necessary, the animal becoming tame at once.

We have well-attested instances of animals in some cases fascinating man. A man walking in his garden, accidentally saw a snake in the bushes, and, observing the eyes gleam in a peculiar manner, watched it closely, but soon found himself unable to draw his own eyes off. The snake, it appeared to him, soon began to increase immensely in size, and assume in rapid succession, a mixture of brilliant colors. He grew dizzy, and would have fallen in the direction of the snake, to which he felt himself irresistibly impelled, had not his wife come up, and, throwing her arms around him, dispelled the charm, thus saving him from certain destruction. There are too many of these instances to mention a tithe of them; but there is one that is very generally known. Two men in Maryland were walking together, when one found fault with his companion because he stopped to look at something by the roadside. Perceiving he did not heed him, he returned to learn the reason, when he perceived the other's eyes were fixed upon a rattlesnake, which had its head raised and eyes glaring at him. The poor fellow was leaning toward the snake, crying piteously, in a feeble tone: "He will bite me! he will bite me!" "Sure he will," said his friend, "if you do

not run. What are you staying here for?" Finding him dumb to all entreaties, he struck down the snake with a limb of a tree, and pulled his companion violently away. The man, whose life was thus providentially saved, found himself very sick for some hours after his enchantment.

You may express astonishment at the new light in which the whole subject is presented. There can possibly be no cavilling at any of the positions assumed.

From what has been shown we may prove four things:

First: That man can fascinate man.

Second: That man can fascinate the lower animals.

Third: That the lower animals can fascinate one another.

Fourth: That the lower animals can fascinate man.

Townsend remarks, that if we wish to seek for general instance of the power one human being possesses over another with regard to the influence of fascination, we have only to look at the effects produced when young persons sleep with old. It is recorded of the Psalmist, King David, that, when he became very old, he got a young damsel to sleep with him, that, from her vigorous life, he might obtain a supply to lengthen out his days. Some painful instances of this kind came under his own observation—one in which the future wellbeing of a person very dear to him was compromised; and he was acquainted with an infirm old lady, who was so perfectly well aware of the benefit she derived from sleeping with young persons, that, with a sort of horrid vampirism, she always obliged her maid to share the same bed with her; thus successively destroying the health of several attendants.

The celebrated German physiologist, Hufeland, has remarked the longevity of schoolmasters, and attributes it to their living so constantly amid the healthy emanations of young persons.

It may be well to mention, in this connection, the fact that savage nations, generally, practice fascination. They rub or pat one another when fatigued, and it refreshes. The wife of one of the Sandwich Island missionaries, on a visit to this country, some years since, exclaimed, on returning from a long and tiresome walk that had completely exhausted her strength: "If I was home, the native women, by patting me, would soon give me complete relief from this weariness, and make me feel as lively as ever." The rites and gestures of savage magicians, the medicine men of the wilds, over their patients, which so much alarm travellers, are nothing more than fascinating passes to cure disease—a method, too, that very generally succeeds.

Even among animals, it has been found that the young cannot be too closely associated with the old without suffering detriment. Young horses, standing in a stable beside old ones, become less healthy, and, in time, weak and sickly. These wonders can all be explained, in accordance with what is already known of the laws of life.

The subject is not difficult, by any means, and a moderate degree of perseverance is only necessary to master the entire subject.

Do you want to be a doctor? If so nothing will help you to the foremost place of that profession like a course of correspondence lessons in Modernized Natural Healing. Life has been prolonged, and diseases heretofore believed to be incurable are now

perfectly amenable to treatment. So many striking examples of the truth of this statement are now everywhere apparent that the history of the various improvements which have made the present methods of cure possible read almost like a fairy tale. What more wonderful thing has been accomplished than the sleep of anæsthesia (or hypnotic sleep), which banishes all suffering from the operating table, cheats pain of its victory, and robs the sharpest blade of its wonted sting. In the light of recent events we have no right to assume that there is any disease so incurable today which may not in the near tomorrow be triumphantly vanquished by Natural Healing Methods.

That curse—Drunkenness. Have you a brother, father, son or husband or friend that drinks? If so, Hypnotism will show you how to break the evil habit. Science affirms that when all else has failed. Hypnotism has succeeded in making man free from being the slave to drink. Drunkenness is a disease. The brain becomes morbid and not able to act properly. Then harm is done. With some a desire for liquor is so strong—alone they cannot withstand the terrible longing. The thirst that kills life and soul conquers. But with Hypnotism at your command, and the withdrawal of the morbid influences from the brain, this mysterious power will control the desire and kill the seed from which that longing comes. That dead then the dear one is saved from poverty and all the other horrors that love of drink brings into the lives and homes of its victims.

Do you know anyone who is killing his prospects with Cigarettes? Have you a boy, a relative or friend, who is becoming a cigarette fiend? If so, try Hypnotism on him ere it is too late. Don't wait till he is men-

tally and bodily a wreck. But treat him at once. Every day is of value to him. Every cigarette he smokes makes the work harder for you, and makes him more its slave. Banish from earth all his bad habits by learning how to cure this boy, who will never see manhood unless you help him to break this terrible habit.

The time has come for you to learn. Today, not tomorrow. Every day must be counted as lost for you till this vast power is in your possession. You cannot afford to be without this knowledge—any more than you can afford to be without eyesight. Because you cannot see clearly into life unless you know and understand all the mysteries that lie everywhere about you. The world's brightest men are studying it. Why should you be last when you might be first in your locality to know this science that is *surely* changing the ways of education, justice, healing, and calling for reform in all branches of money-making and right living? Learn it at once while you can. It will do you no harm but much good. The danger will be in your ignorance. You must know its power to be able to grasp your share of everything of interest to you or those that have the knowledge will possess *your* half of the wealth and *your* half of success. *You virtually give it to them.* Think well and do not delay securing what these Lessons will bring you.

Do you know the strides that hypnotism is making? Are you watching its development? Are you studying this science that has suddenly sprung ahead of all other sciences? Are you well acquainted with what it will do for you? Have you ever asked others what it has done for them? Do you remember when you first heard of Hypnotism? Do you know more about it now than then? Do you know how to utilize its forces and turn

its power to your own advantage? Do you know how to control others? Do you know how to secure friendships that last forever? Do you know how to conquer pain and suffering? Do you know how to gain success in business? Do you know how to gain position and wealth? Have you a good paying situation? Have you a successful business? Have you a cheerful home? Have you happy children? Have you a healthy family? Have you all that you have a reasonable right to want? Is life worth the living to you? Can you heal the sick? Can you comfort the weak and helpless? Can you break bad habits? Can you make money? Can you make every one love you? Can you deal with the unseen forces about you? Can you say that you are satisfied with your lot? Would you be different in any way than what you are? Would you increase your power and your intellect? Would you have more of the gems in life? Would you be capable of performing extraordinary feats? Would you be first and foremost in the good works of your community? If so, master Hypnotism, as it will make you one and all of *these*. In all the world nothing is known that can and will do for you what Hypnotism is asking the privilege of doing. In the near future those who will succeed will fully understand this wonderful science. Long ago great *men* knew that knowledge was power and in this bright age do we know less? To live well we must feel well mentally and physically. To succeed—to be in the front rank we must *know* not a little, but much. Nothing provides as much rare and valuable knowledge as this course of study. No other Science can teach perfectly as many branches as this one. *Why? Because it covers all Sciences, Arts and Letters. This Phenomenon controls all things.* It works through the brain

which controls life more largely than any other organ. Examples are all around us that prove the truth of this statement. A bright active brain means an energetic body capable of accomplishing grand results. A weak brain a poor, puny body, with no prospect but misery. This course teaches *you* how to be well and evenly balanced so as to master all difficulties as they arise. It shows *you* the way to be well and happy—to gain and keep friends—to have health and wealth.

It gives you insight into humanity. It gives you strength to struggle against business affairs. It keeps Hope ever foremost, and Success ensured. It gives you tact and influence over others. It gives you confidence in yourself which must be to accomplish any undertaking. It comforts and makes daily trials easier to endure. It improves your personality and develops all latent powers into actualities. It makes and keeps friends. It brings the good things of the world at your command. It carries all evil from you. It destroys sins. It cures diseases. It does all this, not for an hour or a day, but for all time. It brightens your existence here, and fills your life with joy instead of sorrow.

It teaches you how to penetrate the hidden thoughts of man. It shows you how to control the minds of others, and to know their innermost wishes. It shows you how to deal with the unseen, the intangible, the mysterious of life. It instructs you how to make your existence a successful one. It instructs you how to "Climb the ladder of fame" in any profession you choose. It secures you an independent place in the world of society. It gives you distinction. It gives you the highest place of honor in your community. It gives you a surer way to wealth than any

other. A speedier return than any other money outlay. You are able to command as you will. You have but to wish, act, and you have. You have the way of fortune-winning opened to you. You have gained the knowledge of being well and keeping so. You have found the way of dominion over mind, of advancement in your position, and the highest success in every business you may enter. You can win ardent love. You have indeed found the science that distributes the happiness of life—the treasures of the world.

Such knowledge will give great power over one's health because it enables one to deal with causes. The so-called science of medicine is based too much on the false assumption that the *result* and not the *cause* of disease needs attention. The learned men in the time of Harvey strenuously denied the theory of the circulation of the blood and he was threatened with death for advocating the idea. In these days of rapid progress we should think for ourselves and remember that the man was nearly mobbed who carried the first umbrella. It is difficult for learned men to unlearn their false teachings, many of which time is proving to be fictions. Twenty years ago nearly all physicians denied the principles of hypnotism, and to-day are exhibiting relatively the same ignorance by simply using but a small portion of it instead of delving deeper down to its foundation, to the law on which hypnotism is based.

It is, however, one thing to be aware of the operation of the law of suggestion, but quite another to use it scientifically and reasonably for therapeutic and other purposes. The utilitarian mind is not satisfied merely to observe; but wishes to have some practical issue as the result of its ob-

servations. It therefore directs its owner to watch the operation of the law of suggestion, see how it can be made to benefit mankind, and then proceed to adapt it to use.

A person of depressed mind, to whom the whole world seems antagonistic, needs a corrective which can be supplied through the application of suggestion, as the doctors would say, "internally and externally." The internal application is the giving of verbal suggestions, which, by constant repetition in accordance with directions already given, find their way into the mind, and ultimately compel it to work in a more satisfactory way. The external application is by change of environment, introducing the patient into cheerful society, if possible into a sunny clime, and the removal from all-rooms occupied of every object therein calculated to depress. Gloomy pictures must be removed, books of pessimistic trend hidden from sight. The rooms should be decorated in live, warm tones, flowers should be on the table, and food served in a dainty fashion. The application of suggestion through environment is one of great importance.

CHAPTER XI.

THE POWER OF THE HUMAN MIND.

Suggestion and cognate sciences have for many years and are at the present time exciting widespread interest from scientific men, professional men, and laymen as well.

These subjects are freely discussed by only the few, yet they are marvelled at by the many. Around them the charlatan throws the sombre robe of mystery and the novelist finds it a rich field of romantic opportunity.

Now it is the purpose of this treatise to divest Suggestion of the supernatural, to show how it is done, and explain its rational basis. To describe its dangers, and endeavor to outline its usefulness both in the medical world and in society and describe the principal theories which are current about it.

The influence exerted varies according to the age and temperament of the subject. The national characteristics also alter its manifestations, especially is this true between northern and southern races.

Dr. J. R. Cooke says in his 373 page book (price \$3) on Hypnotic Suggestion, that he has hypnotized altogether about one thousand three hundred and fifty people. The greater part of these were Americans, some negroes, quite a number of French, a few Germans, and a few of the northern races, such as Danes, Russians, etc. The American people seem less susceptible to this strange influence, and as a rule are more skeptical about it, than are their brethren across the water.

Can you realize what part Suggestion has played in the political and religious histories

of the world? It has made prophets and seers of old, witches and wizards at the beginning of our last century, religious fanatics of our own day, of all conditions and kinds. Everyone then should seek a wider knowledge upon this important subject. To the goddess of Reason humbly bow. She needs no crawling, cringing minion to do her homage. Knowledge is her swift messenger of peace. Goodness and Mercy are her white-winged angels carrying glad tidings to all the world. True it is that life is a mystery, and yet the most mysterious and most marvelous things we know of, is the fact that it is governed by law, and that every thought we have is a product of law. Every mental phenomenon of our own consciousness is immutably fixed by our subjective condition, plus our environments.

The human mind, presenting problems both of boundless study and endless utility, is the grandest thing in all this universe. Men have prayed and suffered in the past, magic and witchcraft have been evoked to cure disease, and yet the suffering are ever with us. Wrecked lives on every hand attest the error which man has made in not understanding natural law and his own mental weakness.

It is difficult to express in words the great variety of effects sensory and motor, which can be produced by suggestion, upon a sensitive subject, when he is in the hypnotic state. Beings which are children wholly of his imagination, will exist for him as conscious entities. His personality may be changed, and he will for the time, think, act and live another man. The various faculties of the mind may be, each in their turn, rendered abnormally acute. The speech centres may act in such a way that a man who has naturally a poor command

of language, will, under this influence, converse volubly or deliver an address, speaking fluently.

The emotions may be played upon by suggestions, like an instrument of music by a master's hand. Joy, sorrow, grief, despair, love and hate, may be made to follow each other and appear in combination with marvellous rapidity. The man may be made to believe that he is a broomstick, a pitcher, chair, or carpet or any other inanimate thing, and to act his part with wonderful skill. Prof. James, of Harvard, says in effect that one needs only to see a person do these things to be convinced that the subject is not acting his part for the purpose of deception. Could they act such a part when in the normal state, they would have long since found their true place upon the stage.

One cheek may be made pale while the other is red, one hand cold while the other is warm, and in good subjects even the pulse will beat slowly or more rapidly at the command of the operator. The states vary as do the phenomena obtained.

The whole field is fascinating and alluring. It promises so much that it is in danger of being misused by the ignorant to such an extent that great harm may result. This is true, not only of Suggestive, therapeutics and hypnotism, but of every other blessing we possess. Yet there is nothing to fear from the senseless skepticism and contempt of those who have no knowledge of the subject. While these sciences can be used in a greater or less degree by every one, they can only be used intelligently by those who understand, not only them, but Nature and human nature as well.

The crafty rascal with the winning smile

who cheats the confiding out of every dollar does not entrance them, nor does he render them in any way unconscious. He studies the vulnerable parts in man's nature, and works skillfully upon him through these. His victim's weakness may be either greed, excessive sympathy, profound vanity, or the inability to reason clearly. Upon one or all of these the cunning man relies for success in dealing with his victim.

Reason is the great governor which controls and balances all of the mechanism of the mind, and it is indeed astonishing how few men allow it full sway. Let the emotions get the upper hand, give any or all of the passions sway, and the man is a wreck.

That very mysterious power which some men exercise over others and over the opposite sex is not necessarily akin to any of the hypnotic states. The influence depends upon the ability of one man to appeal to the avarice or the vanity, or to the sympathies, of another. The real danger of hypnotism lies in the fact that, owing to the mystery that surrounds it, it may, in the imaginative and enthusiastic, produce by its very mystery a disturbed condition of the mind similar to, if not identical with, the condition of religious monomania.

Thus it follows that hypnotism is not necessarily a magical power by which one man can permanently control or rule the destinies of another, or in which women can be robbed of their virtue, or the wealthy of their property; and yet certain states of mental enfeeblement may be produced, not by hypnotism, *per se*, but by the credulity which was a part of the subject's nature before he submitted to the process of hypnotization. This element of faith, is of course a very important consideration in the

production of hypnotism. It is this confiding nature when misused that makes hypnotism a dangerous thing. The love of the miraculous and belief in the supernatural, are, in many cases, the twin sisters of laziness, and men have ever sought through utilizing these to obtain their ends, and to earn their daily bread without toil.

Modern science is throwing a new light upon this whole question of morals. Its principles have long since been recognized in a degree. The infinite variety in the moral tendencies of different individuals has at last aroused the best minds of the age to a rational consideration of their causes. It is now recognized that there is such a thing as moral insensibility, and also that this mental disease, for it is a disease, may be either congenital or acquired. The old idea of individual responsibility is now taking an entirely different guise, and it is a recognized fact that the different moral traits may be strengthened or weakened by use or disuse. Crime is essentially a disease. A disease not brought about by some spiritual prince of darkness, seeking the eternal damnation of man, but by a disease inherent in the development of the psychical life of the individual.

The point that is here sought to be made clear is this, that the mind possesses in embryo certain capacities and traits. If these are properly brought out by its heredity, environment, and training, it will reach its full and grand development. If, from one of many causes, in some respect, it is hindered, the divinest thing of all creation is distorted. Now in the latent consciousness of every one lie dormant, controlled by the reason and by the will, all of the impulses, which if let loose, play havoc with the character. They are

preying upon us in the still hours of the night, or when our better selves are conquered by the sway of passion. They grow with us, these hideous monsters that inhabit the cellars of our souls, and, when our reason and will are sleeping, they climb into the beautiful mansions of our intellects and besmear them with their own filth and slime. These impulses, these tendencies, which are in every man, can be, as is well-known to all, cultivated or repressed. When any one of them, thirst for alcohol for instance, gets the upper hand, it may often times be repressed by hypnotism or suggestion when the ordinary forces fail.

It is in the functional insanities that hypnotism finds its true remedial sphere. It is in children whose normal natures are unbalanced, that suggestion can be made useful even after all other means fail, in controlling tendencies. It is in the adult who is weak and vacillating that it proves a tower of strength.

READ CAREFULLY.

Don't read a smattering on these subjects but get the Full Course of *twenty-five Lessons*. Don't waste your money on anyone who offers you something for less money, because it cannot be sold for less. Remember that unless you are familiar with every point you will fail. Learn every detail, every point, phase, stage and condition. Learn what to do under all and every circumstance.

All may learn to hypnotize. By writing to the address given either in the front or back part of this book, you can learn of a course of private, personal lessons which will fully equip you for successful work and with this assistance you cannot help but be a successful hypnotist. The object in preparing and

perfecting these *Lessons* has been to make them so simple, yet so perfect that anyone can understand the methods which produce and master this subtle power. These are the most perfect, plain and comprehensive methods ever given to the public, and all who desire to become proficient should have them. They give full instructions from the very start and not only tell you how to produce the *Sleep*, but over a hundred different things you can do with Hypnotism; and not only that, but just how to do each one of them. What to say, and how to say it. How to work for certain results. How to manage different subjects. How to treat different temperaments. How to act under all conditions. No matter what might happen, with this knowledge you are prepared for any and every emergency. Not one point will be neglected. Not one fact overlooked. Every detail will be fully explained and the true definition to every word applied to the different stages of Hypnotism, how to produce them, and how you will know the difference in them. You will be surprised to find how much you can accomplish in a short time, after studying this *Course*. There is no guess work about it and the methods are so simple, and so easy, that you never cease to marvel at the ease with which the hypnotic condition may be produced. The effects brought about through this powerful agency are scarcely more remarkable than the fact that they can be brought about by you so soon after you read the lessons. It is impossible to give all the explanations and full particulars about this *master science* in a few Lessons, as there are so many *important points* that the beginner should thoroughly understand, and perfect himself in, before he can be an expert, or even an ordinary operator, that a full course of

twenty-five lessons covering the entire field is necessary together with a large book of 237 pages.

The title of this book is: "How to Hypnotize." In this book much of vast importance to the student is told. In its pages is proven that no earthly power can do for man what Hypnotism can, and is doing and that this Science is man's greatest friend. This book will give you a clearer idea of this great phenomena than the Lessons alone could do. As soon as you begin to Hypnotize your subjects you will find this volume of great help to you.

Remember it is impossible to give the full and complete secrets of this science in less than *twenty-five long Lessons*, and to make them so simple that a child can understand them and treat fully on every known phase of this subject and give you just the information needed to make you a perfect hypnotist—no more—no less. You will be taught nothing but that which has been proved by long experience to be eminently practical. There is no better course given by anyone, no difference how great the price. This gives you all the knowledge that you can get *no matter* what you pay because *it is the best*.

In brief you learn more from this course than would be taught you in six months from any other source. Why? Because you are told simply and plainly, and in a way that you cannot fail to understand, how to produce the wonderful sleep. How to gain control and how to keep it. You are given all the Secrets of the higher phenomena, physical and mental, that can be established by your own Hypnotic power. How to produce startling effects and possibilities. In fine how to utilize your own strength and power in every possible way. You will know

that you possess it, and the time for using it will be natural to you when the forces are marshalled into abeyance. You will wonder that you possessed such power, but after you study this course and develop your unused forces you will be ever grateful for having been shown the way.

Do not wait, but send at once for these Lessons, further particulars regarding which will be found further on. Read this book through again. Read carefully and thoughtfully what Hypnotism will give you. Seriously consider the chances placed before you. The chance of a noble and profitable calling. A profession that you can be proud of entering. Search through these pages and then form an unbiased judgment, and you will conclude that you cannot afford to be without all the knowledge obtainable upon this grand subject. What is a few dollars compared with such treasures as knowledge, influence, prosperity and happiness?

What it costs to be a real Hypnotist.—The price of the full Course of 25 Lessons and the valuable book is only \$25.00. Think of it. Recall all they teach you. And all for Twenty-five Dollars. If every one knew what they could do after mastering Hypnotism—if they knew what possibilities would be opened up to them—if they knew the money that they soon would command, the price of the Course would appear very small. For the investment of \$25.00 you receive the knowledge that can bring you in \$1,000 or \$10,000, just as you will. For the sum of \$25.00 you receive, health, hope, happiness. *You spend \$25.00 often*, and in three weeks you have *nothing to show* that you ever had that money. If you spend \$25.00 to learn this science the knowledge can never be taken from you. The force is always at hand. You can use it at will. You can never for-

get it or lose the wonderful power. You can always make money with its help. No one can rob you of the talent when once developed. If you spend \$25.00 for this wonderful course, together with the splendid illustrated book, you have made a life investment that pays a larger income than any other \$25.00 outlay possibly can. If you keep the secret to yourself all will wonder how your *luck has changed*. You can influence people better and easier if they are ignorant of how you do it. Keep your lessons and the big book to yourself. Never let anyone use them unless you are paid for their use. Never teach what you know unless you are well paid for your knowledge. These secrets are of *immense value*, and if you teach them to others you should be well paid for them as all other teachers are paid. Set your own price on the lessons, but never give away your knowledge, and it is a good plan to use your instructions in other ways than teaching if you live in a small place, because you will be able to make more money in other ways. Keep your secrets to yourself. You have no time to lose. You want to begin at once to live in the bright, brilliant future that holds the best that the world can give. *Improve mankind* by selling these books and the others advertised herein to people throughout the world (by mail) by an easy successful plan which will be taught you free of charge. But you must grasp this opportunity—and use it—for your own sake and those that are dear to you. The reason *why so many are poor* is because they do not accept the means that are placed before them—or if they do accept them they wait so long that the gain has been made by those who were first in the field. “Think, but think speedily, for those that wait are lost.” You can take an interest in this grand educa-

tional work because you love the world and all struggling humanity. Because you would have no struggles in life. Because you would have every one happy and successful. Because you know that a knowledge of these sciences will lighten the sorrows of earth and bring good cheer into homes. Of the many wonders of the age these are the most wonderful because *they down* the wrong and uplift the right. Break up evil and strengthen the pure. In their path is joy, peace and contentment. Nothing can bring more to this down trodden earth. All this is glorious beyond expression.

If you are not prepared to send the whole amount at one time, send five dollars (\$5.00) and receive the first five lessons, and if necessary continue on in this way until the entire course has been paid for, when the illustrated book will be sent. This is the most remarkable proposition ever made to those who want all the joy and success of life.

It has cost hundreds of dollars to get this large book and lessons, in such correct and perfect form and purchasers seem amazed at the reasonable price asked for them. There is no concern in America or Europe that gives the people such an elaborate course. Every buyer says that, and it is really worth five times the cost. By reading the lessons over carefully any person, male or female, can become a practical demonstrator of Hypnotism almost immediately—certainly within two or three days. There is about 80 per cent. of people of all classes that are susceptible to suggestions, and these lessons teach this science very explicitly, and so plain and simple that any child of ordinary intelligence can understand it and learn it very easily. The Publisher of this course of 25 lessons, also the

book on Hypnotism, at the age of sixteen, studied and learned Mesmerism (over thirty years ago,) when it was all the rage in America, and he could mesmerize as easily and perfectly as the Professor that taught him. You can learn to become a Hypnotist just as quickly and thoroughly. Hypnotism gives you a power that is beyond all human conception, and yet you can teach it to any one. The time is near, and is approaching rapidly, when developments through Hypnotism will be the study of this entire nation. Nature has given Mankind this miraculous power, and no interference can furnish any barrier to its steady and rapid progress. This book that has fallen into your hands for some good reason will prove to be, ere long the open pathway to your future success. It will break down every barrier to your future progress and prosperity. Please *never part* with this little book. Loan it to your friends, but always get it back, for the time if not here now, when you require the information it imparts, will surely come.

The true student of Nature soon learns by results, why so much stress is herein given to the matter of attaining qualities and powers, instead of mere external results. When the requisite qualities and powers are first attained, abundant success comes as the natural sequence. Character-building or power-gaining is the true object of life. Happiness, power, service, self-mastery and Love go hand in hand. Principles must be applied before they can be outwardly demonstrated by results. All of these are but methods of self-culture. They are the best available methods. Do not make the mistake of regarding this simply as a plea for your patronage for we

do not need it, nor do we want it unless it can be made decidedly to your advantage as well. We are and have been able to demonstrate these laws in the attainment of success, to a sufficient extent to make urgent and continuous solicitation unnecessary. Place this matter upon its own merits and silently decide upon your own course.

The external universe is composed of force and nothing but force. We, as parts of the universe, are composed of force and force *only*. Your chief need is to understand and co-operate with the law of force which is within you. It is only in that way that you can manifest its omnipotence or fulfill the purposes of life. You should fulfill those purposes. You should obtain the self-knowledge which makes that possible. Let us silently praise and glorify the law which makes such things possible. Let us feel reverentially thankful that happiness, power, knowledge, wisdom and attainment go hand in hand and that being obtained on the easy terms, are thus placed at your disposal and absolute command.

It is not necessary to shroud this subject in needless mystery or to claim supernatural, adept powers in these hidden mysteries, but to prove and *demonstrate* to the understanding that they are *not* supernatural, but founded on natural laws, which, for good reasons, have been hidden in this materialistic age except to a few in whose hands they were thought to be safe.

The very nature of these ideas is in many respects so unlike our old methods of thought and action that they will necessarily seem marvelous, and they carry with them possibilities no less marvelous.

Many of these ideas also seem dangerous in their possibilities, and are so in the

hands of certain unprincipled persons, so is fire dangerous, but the time has come when general knowledge on the subject is the greatest safeguard against that danger.

Another wonder is that such knowledge carries within *itself* a peculiar safeguard. This safeguard is that it is impossible for a person to go far or deep into this subject until it is safe for him to do so. In other words, he cannot understand or believe in certain of its basic principles until he has the purity of conscience and morality sufficient to make them safe in his hands. It furthermore teaches a code of morals that is *sublime*, and offers rewards for obedience that are almost irresistible. Does this seem strange? Have you never thought of it in this light while studying these subjects? If you haven't please note it in the future.

This subject has an important bearing on one's health, his business, and every relation he sustains to the world. If he studies simply its outer forms so that he may, through hypnotic influence, bend some one to his will for some selfish purpose, or wreck vengeance on his enemies through the use of unseen forces, he will find the way barred to more important and practical knowledge, and will be sure to reap for himself in so doing a rich harvest of retribution instead of its normal fruit, which is the extreme opposite.

SUCCESS OR NO PAY.

We occasionally receive communications from persons living at a distance, desirous of securing our services on what is known as the "Success or no Pay" plan. These people are of different degrees of responsibility, and are actuated by different motives. They may be classed as follows: No. 1, is an honest, fair dealing gentleman, who is rather sceptical, but who can and will pay when the times comes, without excuse or delay. No. 2, while honest in his intentions, has not the means to pay at present, but thinks he will be able to do so by the time specified, and adopts this plan to get credit. No. 3 is what an American would term a "Dead Beat"—one who never intends to pay. Now, did we adopt the "Success or no Pay" plan, the result would be something like this. No. 1 would pay promptly. No. 2 would find that he had made a miscalculation, and failing to send the money, would write a long letter of excuses, promising to "make it all right" soon, and that would be the last we would hear of him. No. 3, as a matter of course, we would never hear from at all. Consequently, we would have to over-charge No. 1, to make good our losses on the other two. For several reasons we decline to do business in this way. The price charged is so extremely low, compared with the benefits received, that it is manifestly unfair to ex-

pect us to take any risks in the matter. On the other hand, if he "pays as he goes" he will be more apt to follow instructions and get the full benefit of the same. Because, having paid his money, even should he become discouraged, he will still persevere, and, consequently, come out all right; whereas, had he paid nothing, he would probably abandon the instructions in a day or two, and change from one thing to another, without adhering to one thing long enough to obtain results. For these reasons, and for the further reason that it is contrary to all established rules, we can do no business on the "Success or no Pay" plan. If in any case our methods are shown to have failed AFTER BEING ACCORDED A FAIR AND IMPARTIAL TRIAL, we bind ourselves to immediately REFUND PRICE, but our friends will please bear in mind that PAYMENT MUST IN EVERY CASE ACCOMPANY THE ORDER, or no notice can be taken of it. To this rule we can make no exception. Did we let these accounts run, and book every name, address, date, etc., and then have to collect so many thousands afterwards, the labor incurred would seriously impede our business. To some it may appear discourteous to so strictly enforce this rule, but it must be remembered that if not adhered to in ALL cases, it cannot fairly be enforced in ANY—hence no distinctions are made. The National Institute is an old established institution, with a world-wide reputation, and is therefore entirely responsible. In concluding, we trust that no one will take offence at anything contained in the above. It is needless to say that none is intended. Our terms are fair and liberal, and every one must see the justice of our remarks; we therefore rely with confidence upon the good sense of the intelligent reader.

OUR CLAIMS.

We claim that our NEW SYSTEM embodies the results of many years of study, experiment and observation. That it is just as important in directing one *how to preserve health* as to cure disease. That our NEW SYSTEM is entirely different from anything that has been given to the public from time immemorial.

We do *not* claim that every disease can be cured by the methods we advocate. We cannot cure consumption in its advanced stages, nor cancer, nor malignant growths, nor organic heart diseases (and we have never heard of any drugs that will cure these). We cannot perform miracles—we cannot raise the dead. We do claim that diseases due to a profound change in the blood; diseases due to impaired nutrition; to locate congestions; to displacements; can be cured.

We claim that Dyspepsia of all kinds, Indigestions, Billiousness, Constipation, Headache, Dysentery, Liver and Kidney troubles, Coughs, Bronchitis, Consumption in its first stages, Chronic Skin Diseases, Catarrhs, Emaciation, Palpitation of the Heart, General and Nervous Debility, Nerve Exhaustion, Softening of the Brain, Insanity, St. Vitus' Dance, Paralysis, Liquor, Tobacco, Cigarette, Opium and other bad habits, many cases of Epilepsy, all cases of Insomnia or Sleeplessness, Impotence, Chronic Rheumatism, Neuralgia and all the Chronic Pelvic diseases of women, and other diseases can be cured by our method. We can give the power of speech and hearing to those born deaf and dumb.

We claim that no drugs need be taken with our system. That the relief of pain, if present, is immediate, and that the improvement in strength and flesh, and color is speedy.

Treatment given successfully at a distance—but come and see us if possible.

TO PHYSICIANS.

Every physician of large practice has one or more patients whose malady he considers chronic or incurable; but do not despair doctor,—we have been successfully treating such cases for years and will gladly assist you in all such cases; or better still, let us familiarize you with our methods and you will find it possible to either relieve or cure this class; thus not only giving you a splendid reputation for ability to cure when all others fail, but confer a blessing on suffering humanity as well.

The greatest care has to be taken in treating such cases, and a considerable knowledge of the art of Hypnotizing should be obtained before venturing to utilize it in this class of affections.

Hypnotism is of such a nature that many do not believe in it at all, and others, for whom the facts are too strong to be utterly denied, require the definite exposition of a theory by which to explain them. This is all very well; we all want to know how a thing can happen before really believing that it has happened, and therefore it would be well could we with any certainty explain how the facts recognized as happening during Hypnotic sleep are or could be produced. It must be admitted that at present we labor under a great drawback with regard to Hypnotism.

THE SECRETS AND WONDERS OF HYPNOTISM.

Mesmerism, Animal Magnetism, Suggestion and Suggestive Thera- peutics.

A Treasury of Priceless Knowledge, giving the Real and True Laws and Secrets, so that anyone can acquire these Powers, and put them to practical use.

The very latest, surest, quickest and best methods known.

Do you desire to learn all that is worth knowing concerning these occult sciences? Then you **must** have this complete course of correspondence lessons relating to them. In making application please answer the following questions, simply by writing the number of each question, followed by the answer:

1—What is your age? 2—Are you in good health, if not what are your principal ailments? 3—Present occupation? 4—Are you brought much in contact with the general public? 5—Have you strong will power? 6—Are your eyes bright and strong and can you easily withstand the gaze of another? 7—Are you of a positive or a negative nature? 8—Are you easily excited and do you lose temper quickly or are you usually cool, calm and deliberate? 9—Are you timid and backward, lacking in firmness and self-confidence? 10—Is your memory good, mind clear, and are you quick mentally? Any hesitancy of speech or action? 11—Are your imaginative and intuitive powers strong? 12—Are you animated and enthusiastic and do you possess the power of influencing naturally to any great extent. 13—Do you suffer from an aversion to society and do you have any trouble in gaining or retaining friends? 14—Are you a fluent talker and have you a good command of language? 15—Do you want to take a private course in Hypnotism, Natural Healing, Psycho-Physical Culture, the Science of Longevity and the Scientific Evolution and Development of the Self? If all of these, name them in the order you desire to take them. We would advise the last course mentioned to be taken first. 16—Have you taken lessons in any of the above? If so, of whom and with what results? 17—Do you wish to master the best, surest and quickest methods known to science? 18—Do you wish to cure yourself of any bad habit or diseased condition; if so, state full particulars. 19—Do you wish to become a traveling lecturer and give startling and wonderful demonstrations and exhibitions of your power? 20—Have you read any books upon the above, or kindred subjects? If so, please mention titles and authors if possible. 21—What is your chief reason for taking up this line of study? Is there a distinct ambition or any one particular subject upon

which you desire special advice, or do you expect to merely employ the knowledge for self-improvement and advancement or professionally? 22—Are you willing to sign a pledge of secrecy providing it can be explained to you that it is to your advantage?

Anything else not embodied by the above questions which you feel is important should be mentioned. Remember the more explicit and complete your statement the better.

Notice to those interested in THE SCIENTIFIC EVOLUTION AND DEVELOPMENT OF THE SELF.

By a careful study of yourself in the preparation of your replies to the following questions you will have already begun to **know yourself** better than you ever did before in your life, and as you proceed with the course of study you will be asked hundreds of other questions calculated to make you **thoroughly acquainted** with yourself, both as to your weak and strong points. The answers you will receive in response to your replies will not only prove to be startling revelations to you, but a source of unparalleled satisfaction never before realized. Heretofore hidden secrets which pertain to your inner life and the means by which you can impress others for their **greatest good**, will be revealed to you from time to time.

As a further means of assistance it is well to send in a recent photograph of yourself at the commencement of the course and have another one taken at the completion, as the transformation made for the better is often miraculous. In some cases the change is so great as to make the photographs taken only six months apart appear as that of an entirely different person. Often the improvement is so marked that one's nearest friends fail to recognize them as the same person. One pupil had his photograph taken every thirty days, and each one showed a vast superiority, both mentally and physically, over previous ones. Remember, there is nothing else like this course, or that can in any way approach it.

APPLICATION STATEMENT.

Please read carefully.

Upon receipt of your replies to the following questions it will be possible to inform you just what may be assured from a private course of correspondence lessons in the **Scientific Evolution**

and Development of the Self. It is necessary to have a knowledge of the individual needs of the applicant in order to advise correctly.

Answer by number without repeating the question, thus: 1, 35. 2, Medium, etc.

1—Age? 2—Health poor, medium or perfect? 3—Have you ever had any severe illness from the effects of which you have not fully recovered; if so, what, when and of how long duration, and do you know what medicines were administered? 4—If not in Health what ailments have you, of how long standing and the probable cause? 5—Do you wish to ward off the ills that weak human flesh is heir to? 6—Do you inherit a strong constitution? 7—If always in good health, how long would you like to live? 8—Do you believe it possible to prolong youth indefinitely? 9—Occupation? 10—Are you unfitted either mentally or physically for your best work? 11—Any curvature, deformity, lack of development or wasting away of any part of the body? 12—What is the color of your eyes and are they bright and expressive? 13—Are you married or contemplating marriage? What is your ideal as to a life partner? 14—State nationality and religious belief, if any? 15—Are you timid and bashful and do you suffer from aversion to society? 16—Do you possess Personal Magnetism and power of influencing to any extent; if not do you wish to develop a magnetic personality so as to control and influence others? 17—Have you any special case in mind; if so state particulars? 18—Can you talk better to men or women? 19—On what occasions is it most difficult for you to talk? 20—Do you talk much or little? 21—Do you express yourself in speech in a direct or indirect way? 22—What particular fault do you think makes you a poor conversationalist? 23—What has been your business experience exclusive of your present occupation? 24—Are you a success in your present position; if not in what respect do you wish to improve yourself for your work? 25—What is your greatest ambition? 26—Do you dress shabbily, plainly or stylishly? 27—Are you a good reader of character? 28—Are your intuitive powers strong? 29—Do you often err in your judgment of people and affairs? 30—Are you in sympathy with all good movements? 31—How many years have you spent in school? 32—Name any special courses you have taken, in school, college or elsewhere. 33—Did you ever undertake any study or course of training and abandon it before completion; if so why? 34—Are you of a studious nature and have you ever taken any course of lessons (correspondence or otherwise) or read books touching on Personal Magnetism, Self-Culture, Human Nature, or Kindred Subjects; if so, mention titles and authors if possible. 35—Have you read any of the writings of Allison, Anderson, Atkinson, Call, Colville, Emerson, Fletcher, Fowler, Holbrook, Marden, Mulford, Nichols, Ralston, Shaftsbury, Smiles, Trine, Whiting, Wilmans or Wood and what kind of literature do you read now? 36—How much time daily can you conveniently devote to reading? Thirty minutes will probably be sufficient, but an hour or two

would be better. 37—Can you keep up your reading regularly and systematically for six months or more providing you are furnished with interesting and instructive literature? 38—Do you borrow books from any public or private library, or can you have access to one; if so, does it contain many books on scientific and helpful subjects? 39—Have you a strong and sincere desire to make your life richer, higher, better and in every way a blessing to yourself and those around you? 40—Any distinct ambition or particular aspiration regarding which you wish special advice; if so, does it relate to health, business, love or some public or political success, or do you desire chiefly self-improvement and general advancement? 41—Have you had ambitions which have never been gratified; if so what? 42—Do you know the value of time and money? 43—Do you see anything in life besides dollars and cents? 44—Do you believe in lending a helping hand to those weaker and less able than yourself? 45—Can you control your thoughts and have you strong will-power? 46—Do you wish to secure such control of yourself that your successes and enjoyments will be increased a hundred fold? 47—Do you wish to possess a Personal Magnetism that will increase your power for good in the world? 48—Do you wish to know how to promote domestic happiness and prevent the woes that lead to divorce? 49—Do you wish to have strong, healthy, pure and well-balanced children? 50—Do you wish to replace unhappiness, disease and misery, with joy, health and long life? 51—Are you willing to sign a pledge of secrecy or contract of honor not to divulge any of the methods and secrets revealed to you in this course of correspondence lessons providing it can be shown you how it will be to your interest as well as that of others?

These are only a few of the questions necessary as preliminaries—many others will be asked throughout the course and your instructor will prove a most efficient guide and friend, keeping in close touch with you and you will most heartily enjoy the many "heart to heart talks" made possible through this purely personal and private course of lessons.

This course of correspondence lessons will enable you to begin life aright and will prove to be worth more to you, each succeeding year, in the way of greater health, increased happiness, etc., than any thousand dollars you will ever possess.

A Natural Method of PSYCHO - PHYSICAL CULTURE Requiring Very Little Effort.

An unfailling method of developing health, mind and muscle, by focusing the will upon certain parts of the muscular system and bringing them into play simultaneously by a new and most

unique method. The body is placed in certain positions, and by a peculiar method of resistance and contractions, the blood capillaries are emptied and recharged in rapid succession, thus vivifying and developing the muscles at the same time the mental development is rejuvenated by a quick, inventive brain, dashing personality and a reliable memory. The will is carefully trained. Instead of the pupil being turned out a physical giant, with a useless, ragged, wavering will, he triumphantly succeeds in the world, because he has both physical strength and will power. **No other system of training does this.**

The power of concentration is thoroughly developed—in fact, it is the very rock upon which this system is built. You will be amazed at your power of concentration and continuity. This is worth a small fortune to those who are changeable and vacillating and feel themselves lacking in business ability.

The eye is trained. Instead of a fitful, shifty, blushing face, the eye becomes so accustomed to the movements that a permanent flashing and magnetic eye is the result.

Stumpy, bent and short people are straightened and lengthened. This is a most astonishing thing to say, but nevertheless it is true. This system gives graceful carriage, symmetrical muscles, impressive manners, manly desires and lofty ideals.

It is not its purpose to develop brute strength and stunted mind, but a well proportioned body and a big, capable brain which can control and compel the passions, allow methodical thinking, and conservation of nerve energy.

In this age very few are in vocations that force them to take the **exercise necessary** to retain health. The entire system or physique is being constantly worn away. **Something must be done** to rebuild it or one will soon be weak, delicate or sickly in some if not in every particular. The earlier in life you come to this conclusion and proceed to remedy it, the better it will be for **you, your family and posterity.**

These priceless gifts can easily be yours by following the simplest laws of Nature. Five to ten minutes of your time each day will give you not only freedom from suffering, but make your life a joy, your work a pleasure and your pleasure perfect. It will give you what you need to **build up, fill out or reduce** your figure to graceful, symmetrical proportions and secure for you a fine carriage. It will give you poise—mental, moral, vital—perfect self-possession, clear brain, quick perception and a **winning manner.**

Everyone needs a set of well directed physiological exercises which he or she knows apply directly to their individual needs. The busy person who will spend five minutes night and morning upon definite exercises intelligently prescribed for any particular **development, reduction or cure,** will obtain better results from these private lessons practiced at home than from years spent in a gymnasium.

No expensive apparatus required, or further expense beyond the cost of tuition.

Physical Culture with very little effort is now an

accomplished fact. You admit the wholesome influence of physical exercise on body and mind, but perhaps you do not take advantage of it on account of the great amount of time, effort and perseverance required.

This new, natural and unsurpassed method which is hailed with joy by both busy people and weak people—a method by which all the benefits of rigorous exercise are obtained without strenuous effort. IT'S WONDERFUL! For, strange as it may seem, this method requires scarcely any effort whatever on your part—makes weak people **strong**, and delicate people **robust**—banishes disease and builds up and **strengthens every vital organ**. It is equally adapted to men, women and children—**age is no barrier**. It produces every benefit of physical culture, without work and without training and does this while one is fulfilling the duties and pleasures of everyday life. It gives a full chest, large lungs, a strong stomach, an active liver, puts rich, red blood into vigorous circulation; banishes stagnation, which is the primary cause of many diseases, and makes the mind clear and exuberant.

One of the most important and remarkable scientific discoveries and revelations ever made to man.

Reply to questions simply by writing the number followed by the answer:

1—Age? 2—Height? 3—Weight? 4—Girth of chest in repose and expanded? 5—Girth of abdomen at waistband? 6—Girth of thigh? 7—Of calf? 8—Of ankle? 9—Of forearm? 10—Of the upper arm? 11—Of the neck? 12—Is underweight or overweight an individual or family trait? 13—Give full particulars of any change in weight during past five years. 14—Do you inherit a strong constitution? 15—Are you married? 16—Is your appetite good? 17—Do you eat three heavy meals a day and at what hours? 18—Do you breathe easily? 19—What is your occupation? 20—Is the action of the heart regular? 21—Do you sleep well? 22—Are your bowels loose, costive or regular? 23—Is your digestion good? 24—Do you take cold easily? If so, where does it affect you most? 25—Have you a weakness, soreness, lameness or pain in the lower part of your back? 26—Mention usual hours of retiring and arising and say if you feel refreshed. 27—Is your circulation good? 28—Any chronic disease of the skin? 29—Any permanent injury or deformity? 30—Any impediment of speech, hearing or eyesight? 31—Are you ruptured? 32—Mention any weaknesses. 33—Any dullness or lack of concentration? 34—Ever suffer from headaches? 35—Any nervousness? 36—Are you irritable? 37—Have you ever been on a health diet; if so for how long and by whom advised? 38—What method of Physical Culture do you or have you practiced? 39—Have you a tendency to round shoulders? 40—In your estimation what portion of your body requires development? 41—About how far do you walk daily? 42—Do you enjoy your work and feel equal to it? 43—What is your favorite pastime or method of exercise? 44—Do you wish to increase or decrease weight? 45—Do you desire to increase your height? 46—To

what extent do you use tobacco or other narcotic or alcoholic stimulants or medicine? 47—How much liquid do you drink daily, and what kind? 48—Are your collar bones prominent? 49—Does it distress you to run, or to climb stairs? 50—How much time night and morning can you conveniently devote to self-development?

MORE MONEY CAN BE MADE in the Practice of the Science of Modernized Natural Healing than at Anything Else.

**It is successfully taught through
correspondence.**

DIPLOMAS ARE GRANTED.

\$300 is only a reasonable sum required to defray board and tuition for a six months' course in a first-class business college. This expenditure will equip and fit one to fill a salaried position paying from \$20.00 to \$50.00 per month, which after a time may become enhanced to \$65.00 or \$75.00. A law or medical course of four years will involve an outlay of from \$1,500 to \$2,500. What is the recompense? After a few years on half rations, so to speak, the profession may yield you from \$600 to \$1,500 annually. Now compare with this the profession of Modernized Natural Healing, in which a proficiency can be acquired in a period of six months, and at less than half the cost of a course in medicine. One is then placed in a position to accomplish a much greater degree of substantial good to humanity, besides the handsome remuneration afforded.

Every known disease that has hitherto baffled medical experts surrenders to the knowledge acquired by a course in Modernized Natural Healing, as is demonstrated by thousands of testimonials received from the four quarters of the globe. The Natural Healer's recompense is usually from \$100 to \$500 per week, or \$5,000 to \$25,000 annually.

A scientific knowledge of this marvelous science will render you competent not only to successfully minister to the ills of others, but eradicate disease from your own body, emancipate poverty and discord, and institute in their stead harmony and happiness.

Upon receipt of your replies to the following questions all information requisite will be forwarded, together with interesting literature for which no charge is made.

1—Age? 2—Health, poor, medium or perfect?
3—Sex? 4—Present occupation? 5—Do you desire to devote all or a part of your entire time to healing? 6—Have you read medicine or studied hygiene or practiced healing? 7—Have you stud-

ied anatomy and physiology? 8—Have you read books on health and hygiene? If so, mention titles. 9—What text or reference books have you? 10—Do you believe in the curative properties of drugs? 11—Do you wish to increase your income? 12—Do you wish to cure yourself of any chronic disease, nervous or mental disorder, deformity, lack of development, or unharmonious conditions? 13—Do you wish to heal others, who are ill, as if by magic and without the use of drugs or medicines of any kind? 14—Do you wish to become the architect of your own future, your health, your income, your destiny? 15—About how much time each day can you devote to reading and study? 16—Do you desire to become a specialist, or to engage in general practice? 17—If a specialist, which of the following classifications do you prefer: Nervous diseases, Chronic diseases, Dermatology, Diseases of Men, Diseases of Women, Diseases of Children, Rheumatism, Cancer, Blood Diseases or Nursing? 18—Do you desire to establish an office practice, a family practice, an advertising and correspondence practice through the mails with patients in all parts of the world, or do you wish to travel? 19—If advertising do you expect to use local or general mediums? 20—Do you prefer the title of Doctor or Professor?

THE SCIENCE OF LONGEVITY, A NEW VITAL PHILOSOPHY AND TRUE SCIENCE OF LONG LIFE.

This is one of the most valuable and important course of lessons ever devised, sets forth the particulars and practical application of that which is believed to be the **most important discovery** of modern times, if not of the world's entire history. Its subject matter is the outcome of over a quarter of a century of original research, which was instituted for the purpose of solving the problems involved in the activities of life, and of those in particular which pertain to the physical and mental degeneracy into which the human family has drifted. That the effort was **crowned with success**, is a proposition which will hardly be called into question, after the particulars shall have been fully and impartially considered. For it will in that event be seen that the **fundamental principles** of the economy of life have been unfolded; that the **predisposing cause** of disease and decay has been discovered, and that the greatest riddle of the world's history has been solved.

The majority of human beings die violent deaths, not by the hand of the assassin, the bullet of the sharp-shooter, or by accident, but as the result of **gross and long-continued violation** of the laws of health. It is the testimony of naturalists, who draw their inference from the study of the

animal kingdom in general, that man is intended by Nature to live at least **one hundred years**. But statisticians tell us that the average actual length of life is really **less than forty years**. Just think, sixty years of life, the **best part** of it, thrown away by inattention to the obligations of health laws!

Reader, if you wish to know how to live out your full measure of years and then quietly fade out, life gliding painlessly into death as twilight shades into night, then reply to the following questions:

Do not write the question, just the number, followed by the answer:

1—Age? 2—Occupation? 3—Married or single? 4—Have you inherited a strong constitution? 5—What afflictions have you had in the past and what ailments have you at the present time? 6—Are your teeth sound? 7—Do you hold your age well? 8—Do you believe that Nature can give you a new body every year? 9—How long do you believe it possible for a normal person to live? 10—How long do you want to live? 11—Do you believe that perpetual enjoyment and perpetual youth go hand in hand?

An Important Secret REVEALED BY DEATH.

There recently died in an Indiana town a gentleman who had quietly and with little effort accumulated a fortune, and when the administrator was settling up his estate, the methods employed by this man in accumulating his vast wealth were inadvertently disclosed to a member of **The Self-Culture Society, and as it happily proved to be of such a nature as to be easily employed by anyone, anywhere, and made applicable to furthering the sale of any commodity whatever. It was, with some alterations and improvements so constructed as to benefit not only **The Self-Culture Society** as a whole, but every individual member of it who desires to quietly and honorably increase his or her income.**

These plans and methods will be fully divulged to all new members who request it. Not only will they be told just how this gentleman conducted his particular line of business, by the aid of these plans, and how **The Self-Culture Society are using them, but how they can easily be made to promote the sale of any salable article on earth, **no difference what**, providing orders for it can be received by mail, and filled by mail, express or freight.**

It is one of the greatest plans ever devised for securing agents, and from each one hundred names used in mailing out advertising matter, one should receive a cash profit of from Ten Dollars to Fifty Dollars, and from 1,000 to 5,000 new names for additional prospective customers. From this you can figure the value of the Plan. You will receive a large list of fresh names daily to whom you can

mail your advertising matter, and the profits on the Plan itself will much more than pay your Postage, etc., to say nothing of the many orders received for goods described in your literature. You will be surprised at the increased orders your regular advertising brings in, and how fast the business grows and expands. The possible profits of the Plan cannot be estimated.

Anyone in the Mail-Order Business will realize that a plan which will secure a large list of choice names daily, even if the operation of it cost considerable money, would be invaluable. This plan secures them, and insures big profits in addition. Spending cash for Newspaper and Magazine Advertising in order to secure names, is slow and expensive. With this Plan you get them quickly without cost and have money left.

If you want a Money-Making Plan to work during spare time, this plan is a Money-Maker and sure winner. The amount of business possible for you to do is unlimited. The work is pleasant and fascinating and in the way it is now perfected, it is a **Mail-Order Business in itself.**

If you are not in the Mail-Order Business, get in. This plan will put you on the ground floor. Anyone can make a success with this plan. It will help old timers and beginners and **START OTHERS.** If you are already in the Mail-Order Business, you need this plan. **It will promote the sale of ANY GOOD THING.** It is strictly legitimate, and it makes no difference how many use it. Work it along with your regular business, or work it alone. There's money in it either way.

This is positively one of the greatest Mail-Order Plans ever devised, and with its aid, failure is impossible. It can be made to pay enormously as no newspaper or magazine advertising is necessary in connection with it.

The Mail-Order Business is looked upon by all good judges of trade conditions as the business of the future. It is still in its infancy, but it is growing fast. Mail-Order buyers are everywhere that the habitations of man are clustered, and with ever increasing mail facilities the Mail-Order Business is bound to grow. A local business soon reaches its limit, but there is no limit to the possibilities of the Mail-Order Business.

The Mail-Order Business offers the grandest opportunities imaginable, to any energetic person who is desirous of a good income and of building up a most profitable and successful enterprise of their own, over which they may exert entire control, and employ others to work for them. This new Direct Selling Plan will lead you to success. It will turn the tide of wealth in your direction. Thousands of dollars earned and spent by others should find their way into your pockets. The people in America alone spend \$1,600,000.00 every week, \$6,400,000.00 every month, \$76,000,000.00 every year. Study these figures. Are you getting some of these dollars or are you simply one of the spenders.

This plan is strictly new and original, and was perfected after long and careful study, and is a sure money-maker right from the start. Within a few weeks from the time you start, the way the

money will roll in will astound you, and by following the plain and simple instructions, you can keep it coming in a steady stream, ever increasing.

This work is fascinating, clean, practical, honorable and successful. The profits are large and sure. The business is profitable throughout the entire year, and is not affected by general business depressions. It is easily conducted. You can start it anywhere, and at any time, and with practically no capital to speak of.

A Condensed List of SELF-CULTURE "SPECIALS."

Please look it over carefully, you will find many that will prove priceless to you. These are not ordinary recipes or formulas but contain many pages of closely typewritten or mimeographed matter and some of them are accompanied with books treating upon the subject mentioned. These rare and valuable secrets would cost you in the ordinary way from \$5.00 to \$100.00 and would be cheap at that but they are given free to our members for a few moments of philanthropic work among their friends, in securing new members. Only one new member is required for the majority of them. Those marked with a star (*) after the number, require the addition of five new members. The cost of membership (\$1.10) can be collected from those becoming new members, or you can bestow the membership upon them as a gift, just as you prefer, and your name will not be mentioned in the transaction unless you request it.

YOU NEED THESE "SPECIALS"

ANYONE after becoming familiar with these "Specials" will realize their immense and priceless value, and will not rest content until they have secured the entire lot. Both the ailing and the well need these "Specials." They are invaluable to all who desire to live a better, broader, brighter and busier life, abounding in Health, Peace, Joy, Happiness and Power.

¶ We herein outline a new plan that has been added to the many good things

which our Society has been offering its members for many years. We have carefully prepared a number of "Specials" in manuscript form, relating to the most important requirements of everyone. These "Specials" contain the cream of the experience of progressive and profound thinkers and scientists, and are efficacious and thoroughly reliable. They are as infallible as the science of mathematics or any other exact science. Failure is impossible when directions are followed. Any one can easily master the plain, simple instruction at one reading and at once prove its great value. Every ailment and discomfort which afflicts humanity can be permanently remedied. Every man, woman and child should be, and cannot help but be, interested in one or more of the subjects covered by these "Specials." There is no expense whatever attached to their use. Read this carefully and learn of them and of the great work of our Society.

¶ Many grateful persons who have proven the great value of our wonderful "Specials" have written us that the service required in exchange for them is so insignificant compared with the value of the information given, that it is really ridiculous, and advise us to put a monetary value on these "Specials" that is something near what they are worth. But to do this would be impracticable. There are some things the value of which cannot be estimated in money, and these priceless "Specials" are of this class. Their value is the difference between a short life of suffering and sorrow and longevity with comfort and happiness. We are satisfied in realizing that we are doing untold good by furnishing them and the small service required to se-

cure them serves to stimulate a sufficient interest to insure a conscientious trial of the instructions given, which means abundant satisfaction and great enthusiasm, and another convert to our cause. And so the good work goes on and a steady stream of new members keep pouring in. Again, our liberal terms put these blessings within the reach of every one who is worthy, as there is absolutely no expense connected with their use.

KNOWN AS MODERN MIRACLES

¶ Some call our "Specials" Modern Miracles. But the term does not apply. If you fall into the water you will get wet. If you put your hand into fire it will be burned. These are the natural results of given causes; the natural laws governing these conditions make these results inevitable anywhere and at all times. For instance, in "Special" No. 19, referring to Headaches, the directions tell how to remove the cause and, as a matter of course, the result (the headache) must cease. Can anything be more logical? The same is true with all of our other "Specials." There is nothing strange about them when fully understood; they are not miracles but developed science based upon Natural Law, the consequence of a rational cause. These priceless discoveries are without question the greatest and most important of the twentieth century.

¶ We give herewith a condensed list of a few of our "Specials." Please read carefully and select those in which you are most interested. Each one is full and com-

plete in itself and prepared in such a way as to be easily understood by anyone. Other "Specials," covering any subject of human interest, will be prepared to meet individual requirements. Please do not hesitate to make all your wants known and we will take pleasure in giving you further particulars. Any of the following "Specials" will be sent you absolutely free; i. e., one "Special" in exchange for each new member you add to our Society. You can easily add new members by soliciting them and having them pay for their membership, which is one dollar and ten cents (\$1.10). Or, you can bestow the memberships as gifts among your friends, without even consulting them, simply by paying for them yourself. When you donate memberships and send in the names of new members we will, when writing them, mention your name as benefactor, or will not mention it at all, as you prefer. In either case, you are to send us \$1.10 for each new member you desire to add, when our Secretary will issue a Certificate of Membership and send to each one direct. New members can be sent in with your application for membership, or at any time, if you are already a member. If you are now a member, all you need to do is to mention your membership number, otherwise send \$1.10 for your own membership certificate and letter of advice. The price of the "Specials" to non-members is \$5.00 each, but we would rather not sell them at any price, preferring to give them as premiums to our members for adding new members.

¶ Briefly outlined the plan is this: Upon receipt of \$1.10, you will be enrolled as a Life Member of the Self-Culture Society

and a Certificate of Membership and letter of advice sent you. This Certificate entitles the holder to many advantages not accorded non-members, such as books, correspondence lessons, etc., without expense. You can, if you prefer, send in with your application the addresses of those you desire to have enrolled as members, together with their membership fees, which entitles them to a Certificate of Membership, letters of advice, and all special privileges accorded to members and you to the number of "Specials" to which you are entitled and which you are to select.

Please study the following list carefully and you will surely find something that will bring you greater health and happiness and that will put many extra dollars in your pocket. The following "Specials" have been selected because of their general usefulness and the ease and cheapness of their manufacture. They have all been tried and tested and found to be reliable. No exaggerated statements are made. We guarantee everything to be as represented. Our terms are very reasonable—many of these and even inferior, similar formulas cannot be bought of the originators for less than one hundred dollars.

Please Order by Number.

1. **Scientific Self-Culture.** Very important.
2. **Nature's Way to Perfect Health.** Priceless.
3. **Natural Physical Culture.** Gives strength.
4. **Brain and Mind Culture.** Brightens the wits.
5. **Human Science, Character Reading, etc.** Fine.
6. **Beauty-Culture by Natural Methods.** A true way.
7. **Perfect Health Foods.** How to make and use.
8. **Personal Influence.** How to possess it. Useful.
9. **Appendicitis.** Its prevention and easy cure.
10. **Catarrh.** A quick, radical and permanent cure.
11. **Child-Culture.** This is priceless to parents.
12. **Cold Hands and Feet.** Tells how to avoid them.
13. **Colds.** Their prevention and cure. A life saver.
14. **Constipation.** Best cure in the world. Get it.
15. **Consumption.** A natural home cure for it.
16. **Dysentery.** A prompt remedy. Have it ready.
17. **Dyspepsia.** A certain prevention and cure for it.
18. **Extra Money.** Plan "A" tells how to travel and make it. Plan "B" for towns of 3,000 and upwards. Plan "C" is Self-Culture mail-order work.
19. **Headache.** Priceless to sufferers from it.
20. **Heart Disease.** A safe and sure preventive.

21. How to Become Plump. A common sense way. New.
22. Kidney Trouble. The only rational cure.
23. Maternity Made Easy. Priceless to mothers.
24. Malaria. A sure and pleasant cure. No drugs.
25. Liver Troubles. A new and infallible remedy.
26. Neuralgia. Quick relief. Sure, permanent cure.
27. Obesity. Removes superfluous flesh naturally.
28. Offensive Breath. Detects, cures, prevents.
29. Pre-Natal Culture. Get this in time. Fine.
30. Rheumatism. Best ever known. Never fails.
31. Skin Diseases. Simple, harmless cure. Try it.
32. Sleeplessness or Insomnia. A prompt cure.
33. For Weak Eyes, and Failing Eyesight. Great.
34. What Every Young Man Should Know. Invaluable.
35. What Every Young Woman Should Know. Important.
36. What Every Husband Should Know. But few do.
37. What Every Wife Should Know. Saves worry.
- 38.* The True Marriage Relation. Sex secrets.
39. The Science of Motherhood. A priceless boon.
40. How to Secure Social Success. A sure winner.
- 41.* How to Make Your Business or Profession a Success. Sure Secrets. Be sure and get this.
42. Abscesses. How to cure and prevent them.
43. Abdominal Troubles. A very rational remedy.
- 44.* Advertisising. How to do it successfully.
- 45.* Alcoholism. A very positive and permanent cure.
46. Animal Magnetism. How made useful. Easy to learn.
47. Apoplexy. This trouble is easy to prevent.
48. Appetite. The loss of it is easily restored.
49. Artificial Honey. Superior to other methods.
50. Artificial Maple Syrup. A recent discovery.
51. Artificial Skin Formula. Beats court plaster.
52. Asthma. A quick and lasting cure. No drugs used.
- 53.* Atrophy of Any Part of the Body. New. Can't fail.
54. Auto-Hypnotism. Self-Suggestion, Nature's cure.
55. Auto-Cars. Get rich selling or renting them.
56. Bad Habits Cured. No difference what kind.
57. Barber's Itch. A prompt and permanent cure.
58. Barrenness. Its cause and natural remedy.
59. Bath Powders. Useful and saleable. Extra fine.
60. Bearing-Down Pains. Their cause and cure.
61. Beauty Bags. A fine substitute for soap. Try it.
62. Biliousness. Easily cured to stay cured.
63. Bilious Fever. Easily remedied. Learn how.
64. Blood Diseases. Purifies the system. Rational.
- 65.* Blood Poisoning. Its prevention and cure.
66. Bodily Deformities. This will correct them.
67. Bone Diseases. These troubles easily relieved.
68. Brain Diseases. Prevents insanity. Invaluable.
69. Breath Perfumes. Easy to make. Sell very fast.
70. Bronchitis. This cures quickly and permanently.

- 71.* Cancer. This awful disease is now curable.
72. Carbuncles. If taken in time, easy to cure.
73. Cholera. Can be cured nad prevented by this.
74. Choosing a Calling. How to select the right one.
75. Children's Diseases. How to cure and prevent.
76. Colic. Its rational and natural treatment.
77. Collecting Names and Addresses. How to sell them.
- 78.* Concrete Blocks. How to make the best for all purposes.
79. Congenial Employment for the Aged. Very sensible.
80. Concentration. A very superior method. Important.
81. Conversation as an Art. Learn to talk well and win.
82. Corns and Bunions. Quick, permanent cure. Best yet.
83. Crystal Gazing. A psychological magical mirror.
84. Debility. This will build up body and brain. Try it.
- 85.* Dementia. Helps every case and cures many.
86. Detective's Secrets. How to make easy money.
87. Diabetes. Heretofore supposed incurable. Priceless.
88. Distilled Water. How to make it. Big money-maker.
89. Dropsy. The most reliable cure ever offered. New.
- 90.* Drug Habit. Difficult to cure. Easy by this.
91. Ear Troubles. Deafness, etc. Helped or cured.
92. Eggs. How to keep them fresh for one year.
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Ask for information concerning any special formula or bit of knowledge, secrets or discoveries not listed here which you may desire. Remember that this list contains only a small proportion of an enormous collection, and if you don't find what you want herein, ask for it.

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vice in the way of "**Specials**" especially for you and to fit your particular ailments or requirements, no matter how much they differ from those of others. Write us fully, giving us all the information possible and we will take pleasure in sending you full particulars as to what we can do for you. In using our "**Specials**" you know just what to expect, and that satisfactory results must follow.

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¶ The Self-Culture Society opens wide the doors to a **New Life** to men and women in all parts of the world who heretofore have lived a narrow life—lived in ruts, limitations, disease, poverty and general failure. The most enduring kind of success is that kind of success which will make one permanently healthy, peaceful, progressive, prosperous and noble. Our Society is growing fast and now its members number away up in the thousands. The more members, the more powerful for general good. Help us and we will help you.

THE LAW OF CAUSE AND EFFECT.

¶ To accomplish great things, you must first do the small and simple duties of life thoroughly, as the whole world around you and the world of possibilities within you are ruled by Law. A happy and successful life is sure to come to each loyal active member of the Self-Culture Society, as a natural result. After becoming familiar with our plans, your power to do and achieve will astound you. We clearly show you by simple methods how to daily add power and strength to your being, so that you can give the world the best there is in you at all times and under all circumstances. We show you how to take advantage of countless opportunities and bestow endless blessings upon others. We speak to you in love, sincerity and earnestness. Join hands with us for life and help us spread the glad song of hope, health, courage, progress, optimism, enthusiasm and success to the whole world. This is the golden opportunity of your life. You cannot doubt it if you read this over thoughtfully and ask yourself about it.

BRINGS FORTH YOUR BEST ABILITY.

¶ This work will fit you for the highest and noblest service, the greatest, most enduring and satisfying success. It will make your life larger, broader and grander in every way. We have and solicit members in all parts of the world. No matter what your aims and aspirations may be, we can

help you to realize them. Our Society is in no way connected with any religious denomination. We are all children of one common parent, **Nature**. We gladly welcome to membership all religions and nationalities. We teach universal love, tolerance, charity, progress and prosperity. We teach the brotherhood of man and the unerring Laws of Nature. Our aim is to inspire and awaken all, so that they may be healthy, strong, progressive, prosperous and happy.

¶ With love, peace and good will to all created beings in the universe, we are always for a grander, brighter and in every way happier life.

CONSIDER WHAT THIS MEANS A HELP AT ALL TIMES

We give our members the benefit of the midnight oil burned; the many days and nights spent in delving into musty libraries for secrets that have been for ages buried to the world; also the years of experimenting and testing every secret that has been unearthed. We have called to our assistance not only the best books and hidden manuscripts of past and present ages, but we have called to our aid the talent and brains of the modern civilized world.

In our "Specials" you not only receive the most marvelous formulas ever written, but you can draw at any time on the vast fund of knowledge acquired by our managers and associates in the past and have

the benefit of our investigations in the future.

We can help you; we have taught others to develop their natural, but latent powers, which brought out in them an irresistible, subtle influence, enabling them to develop such marvelous powers that they have mystified and astonished their friends with the wonderful things they have accomplished. We can teach you what others have learned from our "*Specials*" so that you can attain such marvelous mental and physical development in strength and beauty, such a success in gaining friends, wealth and happiness, in reading character, in influencing people, in developing memory, that you will feel your influence and knowledge are almost unlimited. These "*Specials*," besides aiding you in numerous ways, put into your hands the power of healing the most stubborn cases of illness that have baffled the skill of all other known methods. They will teach you how to remove disease from your own body and increase your pleasure and days on earth many fold.

NOTHING BETTER AT ANY PRICE

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We can help you now; why turn a deaf ear to success when it is knocking at your very door? Every individual has an opportunity now to turn the current of his life into the full tide of prosperity; will you slight this opportunity, or will you do as hundreds of others are doing, grasp health, wealth, happiness and success while they are within your reach?

A POSITIVE GUARANTEE GIVEN.

We give you our absolute guarantee and contract to refund your money if you are not successful, if everything is not fully as represented, or if you are dissatisfied for any reason whatever. All is left with you, your judgment and word are absolute. We have nothing to say; you have it all your own way—can you ask more? Certainly not!

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We have enlisted the aid of the master minds of the century; we have searched to the ends of the earth to get what you need to help you in obtaining health, happiness and success.

Do you desire to make opportunities kneel to you, to be the architect of your own fortune, prolong your life and fathom your destiny? If so, we can, we will help you.

There are certain things in every undertaking which lead to success; others to failure. These "Specials" will teach you these things. They will explain to you the secret of perfect happiness. They will bestow upon you the concentrated effort of years of untiring research and investigation.

These "Specials" are treasures that excel all other riches and blessings of this world. They comprise secrets which all should know, concerning Nature's methods which render the senses clear, the body strong and vigorous in all its parts, the understanding acute, the memory quick and tenacious, the bodily movements free and supple, and all the functions regular and easy. Reveals all the causes of sickness and disease. How all may ward off the approach of premature death, and how youth may secure firmer hopes of life.

They tell you how to live healthily and happily one hundred years. They are a compendium of Nature's wonders, and are the best known and most successful health methods and success systems, showing fully the blessing and happiness of living a life as Nature intended us to do.

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A specialty is made of devising exclusive and special propositions for the Mail-Order trade. These include formulas, manufacturing directions, also all advertising needed such as circulars, booklets, form letters, follow-up-system, labels, etc., and full information where to obtain all necessary supplies at lowest prices. The advantage of having a plan, and a specialty or several specialties all your own is apparent to any one. In the majority of instances from \$25 to \$100 will pay for a proposition which will put you on the direct route to a fortune.

Many have become wealthy through placing on the world's markets just one of the many Formulas or "Specials" mentioned herein. Why not you? Give it a trial and do it NOW. At once!

Application Questions to be Answered by those
Desiring to Join

THE SELF-CULTURE SOCIETY.

It is only necessary to write the number of the question following it with your answer.

1—What instruction have you had along Self-Culture lines? 2—Do you believe in Drugs, Medicine and Surgery? 3—Do you practice Physical Culture exercises regularly? 4—Have you ever taken any lessons in Brain and Mind Culture? 5—Are you a good judge of Human Nature? 6—What is your occupation? 7—Of what does your Diet usually consist? 8—Have you a Magnetic Personality? 9—What is your age? 10—Are you troubled with Catarrh? 11—Are you interested in Child-Culture? 12—Do you suffer from Cold Hands and Feet? 13—Are you subject to Colds? 14—Ever Constipated? 15—Any Consumptive tendencies in your family? 16—Are you ever troubled with Dysentery? 17—Any Dyspepsia? 18—Do you contemplate taking up some other kind of work, either for a part or all of your time, if so, what? 19—Do you ever have Headaches? 20—Any trouble with your Heart? 21—Do you desire to Gain or Lose Flesh? 22—Any Kidney or Bladder trouble? 23—Are you interested in the subject of True Parenthood? 24—Ever suffer from Malaria? 25—Is your Liver all right? 26—Any neuralgia or other pains? 27—Are you satisfied with your Health and condition in life, if not, what changes and improvements do you want brought about? 28—Is your Breath always Pure and Sweet? 29—Do you believe in Pre-Natal Culture? 30—Do you ever suffer from Rheumatism? 31—Have you any Skin Trouble, if so, describe it? 32—Do you Sleep well? 33—Is your eyesight strong? 34—Have you ever made a study of Natural Law? 35—Mention any subjects on which you desire special information. 36—What are your three chief desires and ambitions?

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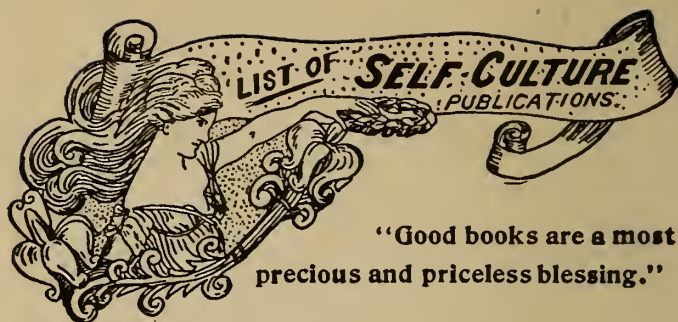
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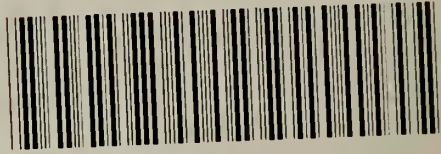
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